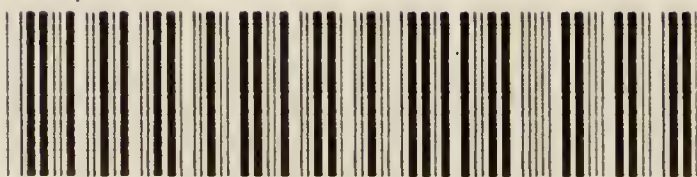


THE HOME TRAINING OF CHILDREN

A. B. BARNARD



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A. Dayes F. J. J. V.
122 Brewer Street
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HOME TRAINING OF CHILDREN

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THE HOME TRAINING OF CHILDREN

A Practical Manual for Parents

BY

AMY B. BARNARD, L.L.A.

AUTHOR OF "THE GIRL'S ENCYCLOPÆDIA "

LONDON:
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16 PILGRIM STREET, E.C.

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PUBLISHERS' FOREWORD

OF books for teachers there is no lack ; but practical manuals for parents and others entrusted with the training of children in the home are singularly few. Yet nothing can be of more vital importance to the future of the race than the upbringing of children in the family circle. No course of school education can quite supply the lack of skilled and judicious home training. To quote the words of Lord Beaconsfield, "The home is the unit of civilisation."

The Publishers therefore consider themselves justified when they claim that in introducing the present work to the public they are supplying a recognised need and filling a very apparent gap. The Author, whose *Girl's Encyclopædia* won instant and widespread success, is an expert in educational matters, and has made a careful and exhaustive study of Child Nature and Pedagogics. In the present work she gives not only the fruit of her own experience and observation, but all that is best in

recent standard works upon Child Psychology, Eugenics, and Education. It is not too much to claim that nothing quite so comprehensive and practical has yet been written on this most important subject.

To the young parent a manual of this kind is indispensable, while the more experienced may learn much from its pages. Suggestions and criticisms will be welcomed in view of future editions.

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THE HOME TRAINING OF CHILDREN



CHAPTER I.

FATHERHOOD AND MOTHERHOOD.

“Let reverential care
Watch to behold the immortal spirit wake,
And shield its first bloom from unholy air.”

Parents' responsibilities—First-born the object of experiment—
Agreement concerning methods—Effects of disunion—Parents
as friends and companions—Their sacrifices and rewards—The
ideal family—Orphanhood.

NEITHER man nor woman has reached the highest stage of human development until parentage has brought the supreme gift of a little life to rear and train in righteousness, little steps to lead gently in the ways of purity, truth, and honour, a little mind to teach the treasures of knowledge, a little heart to nourish in love, a little soul to cherish for eternity.

As the infant lies passively, helplessly there, content with warmth, food, and the cradle of loving arms, its absolute dependence appeals pathetically to the tender

care of father and mother. The man realises as never before what his own father's solicitous care for his well-being cost him ; he knows in a flash both the hopes and the anxieties of the long line of his father ancestry ; he is in touch with fatherhood all the world over. Every little child will henceforth find a responsive chord in his nature ; every woman will be honoured as a potential mother, or respectfully pitied as one to whom life has denied its best gift. W. B. Forbush says : " It is not what the community expects of a father that is so alarming ; it is what his own child expects of him that frightens him. . . . When a man hears his babe say his prayers to him, or notes his implicit confidence that he, the father, is quite omnipotent, it makes him uneasy. No one ever told him that he was to become God to another soul some day."

Helen S. Dyer says in *The Ideal Christian Home* : " The influence of the father in the home will depend more on what he *is* than on what he professes to be. There must be life at the back of his profession, otherwise the children will fail to heed his teaching. A good man, following after righteousness in his daily life, the sense of his own responsibility to God always with him ; deciding the various matters that arise in home or business life from the standpoint of equity and truth, rather than from that of expediency and worldly ambition ; a man of his word in principle and practice—this will be the man whose children will revere him, and whose household will be respected in the neighbourhood where he lives."

The woman is the same, yet not the same. The touch of clinging fingers, the appeal of baby eyes, the constant demands on her care and attention are perfect-

ing her womanhood, bringing out a gentle dignity, a charm of abnegation, a tireless patience, a sweet unselfishness, and expanding her mother heart till it embraces all humanity in its wide charity. Such is the power of the little child, born into the shelter of a good Christian home, welcomed by parents who realise the responsibility of the life they have called into being. If they are wise, the upbringing of the little one, from the first breath it draws, will have been considered earnestly and prayerfully before its arrival. Both parents will so manage themselves and control their thought, feeling, and conduct that the child may start fair, strong in body, potentially good in character, intelligent in mind. They will know the last word of science concerning eugenics, prenatal influences, hygienic nurseries, baby clothing and food. Has not blind chance and the fatal idea that wisdom comes with parentage led to the loss of many a first child? Yet some parents are quite unfitted for their responsible work; they do not care for children, though they may be fond of one another; the little one is unwelcome; it interferes with the night's rest and social amusements; it is an expense. Alas! this is no fancy picture, revolting as it may seem to the lover of children. There are little ones who stand shivering at the entrances to houses where they are unwelcome nuisances; they belong to parents who have committed the crime of summoning them into a loveless existence, the abuse of a trust for which one day they must render account to the Creator of all life, in whose mysterious work two human beings have dared to take part. A child is not born for gratification of selfish pleasure or pride of ownership; it belongs to the race as well as to its parents.

The sense of duty would lead young parents to read the best books on the training of children, to consult parents who have obtained the most successful results, to study the disposition, character, and potential capacities of the children, and to bear each lovingly and prayerfully before the Father in heaven whose face "their angels do always behold."

However prepared for its advent the father and mother may be, the first-born is always more or less the object of experiment. Indeed, one small girl of five said to her mother in excuse for some little fault, "Well, mother, I am only an experiment," a repetition of a remark overheard, doubtless, but is it not true that the eldest-born suffers from inexperience at the hands of its parents, particularly at the hands of its mother? It is not usually the flower of the flock, and is frequently the victim of over-fussiness and mistakes of ignorance. One unfeeling onlooker has described the upset of its advent as "a comic opera."

Much of all this might be avoided if a young mother, before she undertook the rearing and training of her own child, put herself in contact with young children. Teaching in a kindergarten, helping a mother in her family duties, visiting, nursing, and amusing children in a crèche are suggestions for girls who contemplate homes of their own; anything rather than risk fatal mistakes and let their own babies be the first they handle, this their first practical acquaintance with child psychology, physiology, and infant ailments. Advocating physiology, Oppenheim says: "When the girl becomes a mother, she would not be apt, in the most important matters of life, to depend upon the ignorance of a nurse-maid, the garrulous superstition of uninformed neighbours,

or the ofttimes partial and one-sided instruction of her attending physician, who, on account of her very ignorance, is unable to give more than incomplete instruction. . . . Knowing what were normal functions, she would be able to recognise and guard against deviations from them. No day would pass in which she would not find opportunity to exercise self-restraint, keen observation, and sensible knowledge in furthering the normal and healthful evolution of her child. . . . To know how the mind works, the order of its unfolding, the relative importance of the various elements which go to make a nice equilibrium,—these things are of no little importance.” The dainty but injurious white awning to the baby-carriage, the mail-cart that jerks the fragile spine and exposes the little feet and legs, the senseless rocking or jumping that would make even a grown person’s brain reel and turn giddy, the too thick or too thin clothing, the irregular feeding, the pampering and the severity, are these things of the past? The feeble flicker of life may be soon extinguished, and then what a lifelong heart-break the mother endures! If she had only known!

Trouble may arise through one parent differing from the other in methods of treatment and control; but for the child’s sake there should be absolute accord. Inconsistency has ruined innumerable children, confused their ideas of truth, spoilt their tempers, and overthrown all respect for parental authority. There should be no appeal from parent to parent, but “Father says” and “Mother says” should equally be law in the little child’s kingdom, enlisting one parent against the other rank treason. Children soon find out a weak spot, and it is essential for their well-being that they be controlled

either by both parents in harmony, or by one parent alone. It is bad for a child to hear his case discussed before several judges, and disastrous if they disagree. Far too often a father leaves it to a mother to "manage" a sturdy, determined boy of two or three years, because he is "such a baby still," and there ensues a tussle of wills from which the mother emerges, if not overcome, yet worn, heart-sore, and grieved. If the baby boy had realised not only that his mother's word must be obeyed, but behind it was his father's, a united force there was no gainsaying, many a regrettable incident in child life would be avoided. A picture rises to mind of a big father measuring more feet than his child had lived years, helpless before the unreasoning obstinacy of his little son, whose will power had in cradle-days, when it was supposed not to matter, grown to gigantic proportions. "My friend," said a Quaker to a lady who contemplated adopting a child, to educate her, "I know not how far thou wilt succeed in educating her, but I am quite sure she will educate thee." "O women!" says Jean Paul Richter, "be the mothers of your children! But you mothers who do not educate your children, how should your thanklessness for an unmerited blessing cause you to hang down your heads in shame before every childless mother, before every childless wife!" Truly parents need the united wisdom of the race to train aright the modern child, so precocious, such a short time a really childish child.

How do some parents blunder during these early days? Perhaps the most frequent mistakes arise from inconsistency in method, disunited action, an undue shifting to the mother of responsibility in infancy, criticism of each other's words and actions in the

presence of the child, similar training for every little one regardless of its individual character and temperament. In a true home there must be union, and the bond of that union is love—love in its highest, most spiritual, most altruistic form, inspiring high thinking, right living, true religion. The child born into this atmosphere of harmony unconsciously feels himself one of the notes that make that harmony. The sweetness, the restfulness, and the strength of it touch him in the tender years so open to impression. When this is the case, the child becomes to the parents a friend besides a son or daughter, and an additional link in the relationship is forged, so that when the grown child passes out of the home it will be doubly held by sweet memories, instead of glad to throw off arbitrary or weak control. Blessed indeed is the child whose father and mother are young in spirit, young though years are creeping on and the touch of Time's finger is on the brow and hair. The father who can enter with the zest of a boy into his son's enthusiasm over the county football or cricket, his matric. papers, the relative merits of the arts and science degrees, his poetic or literary aspirations and the set of his college cap, and the girl who brings to her mother every difficulty, sure of sympathetic understanding, live again in their children's lives, and compete for perpetual youth.

And they have their reward for all the sacrifices they made in the past, the father for the hard incessant labour to maintain the home, for weary hours and ceaseless striving with business difficulties; the mother for continual self-denial, for broken nights and strain of body and mind. Worth it all, yes! a hundred times worth it, for the children whose love and reverence

crown a youth and maidenhood of noble promise, for the spirit of parenthood which enriches their lives. To grow up with one's children is an art worth cultivating. Why fritter away time, energy, and money over non-essential outside interests when the call of the child is heard? Soon the months and the years of training-time will have vanished away, and the nestlings be ready to flutter out of the nest. Ah! the sorrow, then, of the parent who is out of touch with boy or girl, a stranger to his or her innermost nature, or even antagonistic in matters of supreme import. Many a mother keeps house splendidly, and is a thrifty, capable manager; no one goes hungry, ill-clothed, or uncomfortable physically; but the atmosphere is unhomelike. Chairs, tables, and the dinner-hour are more important than that free, restful, exhilarating, sympathetic condition of things that makes all the difference between a home and a lodging.

In *The Ideal Christian Home* there is this description: "A little house into the sweet incense of whose fires went no costly things. A thousand dollars served for a year's living of father, mother, and three children. But the mother was a creator of a home; her relation with her children was the most beautiful I have ever seen; even a dull and commonplace man was lifted up and made to do good work for souls, by the atmosphere which this woman created; every inmate of her house involuntarily looked into her face for the keynote of the day; and it always rang clear." Such a mother is the luminary round which the family revolves; to her each child comes for healing of a cut, joy at a prize-taking, comfort for a heartache; she bears each in her thoughts and prayers; works, strives, and prays that life may

hold joy and health for her dear ones. The strength of a nation lies not in the might of its army, the size of its battle-fleet, the extent of its rule, the wealth in its pocket, but in its ideal of home and its capacity for materialising that ideal. And this is attained, how? By the strongest force in the world—love. We see that in the well-known picture of the bereft husband sitting with his motherless little ones round the cottage table trying to fill the mother's place, or when we watch the father of a happy brood of youngsters kissing them good-bye as they start for school, or both visiting them in turn for a final tuck-in at night and a whispered prayer for their future; or, again, drying childish tears, helping over a hard bit of study, gently reproofing a fault, encouraging the timid, counselling boy and girl in the difficulties they must meet. We can easily clothe Solomon's virtuous woman in twentieth-century dress, set her in a London suburban home, and transpose the key of her virtues to suit the conditions of modern life.

No father! no mother! Maimed at the start—the best of life's beginning missed! The world should be very considerate, very tender to the fatherless and motherless who begin life's race so handicapped. Those who live in honest poverty rarely do need to be reminded of this duty; deprivation is a keen sharpener of sympathy. But what of the idle rich who lavish on pet dogs and cats the love and care for which a child with a soul is perishing?

CHAPTER II.

STAGES OF CHILD LIFE.

“Be inspired with the belief that life is a great and noble calling, not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny.”—W. E. GLADSTONE.

Child study—Periods of growth—Their physical and mental characteristics—Differences in boys and girls—Life records by chart.

COMMON SENSE, experience, fondness for children are insufficient guarantees of their right upbringing, necessary though they are; in addition, knowledge of child nature is essential if the training is to prove satisfactory. A wise parent seeks every aid, consults all available sources of information in the responsible and difficult work of bringing up a child in the way he should go.

For the cult of the child is no longer neglected; we have excellent books on the subject—English, American, and German, and most parents are eager to know of the best approved systems of education, and to hear the last word biologists, physiologists, and psychologists have to say on child nature and growth. The child of to-day is not the child of a quarter of a century ago; for the complex conditions of modern life, the increased strain on the nervous system, improved hygiene and education are making their impress on the infant, who is, in the eyes of his grandparents, precocious indeed.

There is nothing in all creation more wonderful than a baby; it epitomises, in the growth of its little body and brain, the evolution of man. Scientists tell us that in the successive stages of its prenatal development the embryonic child passes through the various forms of invertebrate and vertebrate life, from the simple protoplasmic cell up to the complex human organism. This explains much that we find in the individual child; for instance, the fact that an infant is born endowed with active animal instincts is not only in accord with the wonderful gradation of life, but is a merciful safeguard for the immature body and unripe mind of the highest creative effort—civilised man. Those who are interested in this subject will find it set forth at length in Henry Drummond's *The Ascent of Man*; suffice it to point out here the grasping capacity of the baby, which enables it shortly after birth to support its own weight, the mobility of the toes, the opposability of the great and little toes and of the soles of the feet for grasping, crawling, and sometimes walking on all-fours, inclination to climb chairs, tables, and stairs, physical peculiarities such as the presence of a rudimentary tail and of an appendix. It would seem that a human being has a longer infancy than any animal; so that it has a chance of being fitted for the complex life before it; it is born incomplete because it can then adapt itself to varied environments all over the globe, from the Arctic regions to the Tropics. The very plasticity of its bones and tissues makes it mouldable to surrounding conditions.

A life can be divided into various stages, each with its physical and mental characteristics. Roughly, infancy and childhood cover a dozen years, adolescence the next dozen, maturity the next three dozen, and old age one

dozen; though the last period may, of course, be considerably extended, and the first, infancy, is linked on to a prenatal one. Growth is most rapid in this prenatal stage, less rapid during the first year, and the rate continues to decrease to about the eleventh or twelfth year, after which time and preceding the period of puberty (earlier in girls than in boys), there is a marked increase in the rate of growth, first in stature, then in weight. This results in girls being taller and heavier than boys for a year or so, but the period of rapid growth lasts longer in boys; in both it is succeeded by a period of slower growth. We find it invariably the case that rapid increase in height alternates with rapid increase in bulk—Nature herself believes in change of work—and we find also that variation occurs with the seasons of the year, increase in height being greatest in spring and early summer—pre-eminently “the growing time.” In our Northern race, increase in weight is greatest in autumn or early winter—evidently a building up in bulk to withstand the cold of that season. During illness there is a retardation in growth, retrieved in convalescence. In considering periods of growth we find that races inhabiting tropical and subtropical regions mature earlier than those dwelling in cooler latitudes; thus a French or Italian boy and girl are older for their age than an English or Danish boy and girl. Moreover, sex, food, exercise, environment, and constitutional tendencies have also their influence on growth.

These considerations make it by no means easy to define the characteristics of the periods of growth in childhood, and interesting as statistics of groups of children are, they should be received with as great caution as biographical records of individual babies, such as Miss

Shinn's of her niece (*Biography of a Baby*) and Mr. Preyer's of his boy (*Infant Mind*); yet, though generalisations are dangerous, it is well to systematise our knowledge as far as it goes, that we may arrive at definite ideas of the physical and mental condition of the normal child at a given age. The following periods may be noticed:—

I. *Infancy or Early Childhood*—from birth to well past cutting the milk teeth, about the age of $2\frac{1}{2}$ to 3 years. Physiologically the infant's existence is vegetative; it requires food, warmth, sleep, light, air, and cleanliness, that the body may be nourished and grow. This period has been called the age of physical adjustment, the age when talking and walking are learned, and there is emotional fickleness and self-regardfulness.

At birth an infant weighs about 7 lb. (6 lb. to 9 lb. is normal) and measures about $19\frac{1}{2}$ to 20 inches, a girl's weight and height being somewhat less than a boy's. During the first year the boy's weight usually increases more rapidly than the girl's; they are fairly equal about the twelfth year; thence to about the sixteenth year the girl is heavier, after which the boy catches up and remains heavier. A few ounces are lost during the first few days, but recovered by the end of the first week; and during the first four months about 1 oz. is gained daily. The weight at birth should be doubled by the end of six months, trebled at one year.

The little sister who wrote a letter to God to ask Him "Please come and finish the baby" might have found other things wanting besides teeth. The sense organs—eye, ear, and nose—are not yet structurally complete; hence the new-born baby's oblivion to light,

sound, and smell. Indeed, the child does not hear as we understand hearing, nor does it at all accurately judge the distance of light and sound till about the age of three. The bones forming the skull are comparatively soft and cartilaginous; they are very thin, and their edges do not touch but are joined by membrane, which also covers six spaces or fontanelles at the angles of the parietal bones. The largest of these, seen pulsating on the top of the head in a young infant, usually closes any time from the eighteenth month to the end of the third year, according to the rapidity with which the bones ossify. Compared with an adult, the head is comparatively large, the face small, the legs short, the arms long, the spine bones light and flexible, the chest small, the abdomen large, the stomach tubular and with the capacity of 1 oz.

Dr. N. Oppenheim in *The Development of the Child* gives interesting particulars of the anatomy and physiology of a baby, valuable to a mother in nurturing and training it. He says: "The world has a wrong idea of its children. It looks upon them as adults but slightly different in the details of small size, deficient strength, little experience, from grown men and women;" and he points out a deficiency in the white or disease-resisting corpuscles of the blood, the greater percentage of water and smaller percentage of myosin and other constituents of the muscles, a difference in the nerve cells, a difference in the containing space, position, and form of the heart, the largeness of the liver, the big thymus gland at the base of the throat, the inability of the lachrymal glands to secrete tears, and so on.

Matters of special interest are the non-development of the centre of vision until after birth, and the fact that for some weeks the child is unable to see as we under-

stand the term, and then quite imperfectly ; that in infancy the two bronchial tubes branch off from the windpipe high up, giving liability to catarrh and increase of danger from it ; that there is a close connection between the blood-vessels of the brain and the middle ear, a connection which disappears later on, but meanwhile inflammation may easily pass from the ear to the brain. Hence the danger of an abscess in the ear of a young child. How many parents know that the ossification of the end of the spine is incomplete till about the age of puberty, and that this wonderful chain of bones can be twisted with ease ?

Those who are interested in the subject are referred to Dr. Oppenheim's account of the child's brain ; it must suffice to say here that in size, chemical constituents, specific gravity, development of cells and convolutions, and in changes in two important fissures we find ample justification for Flechsig's saying, "The new-born brain is unripe." Its weight at birth is from 10 to 12 oz., the circumference of the head about $13\frac{1}{2}$ inches—and relatively to the adult very heavy compared with the body.

Is it surprising that such a wonderfully complex structure as the brain should take long years to become the perfect instrument of the mind, and that lasting harm may be done to it by injury in its immature condition ? The animal functions connected with the base of it, and essential to the child's existence, are freely active, the intellectual and moral ones mercifully dormant.

Teething begins as a rule about the seventh or eighth month with the appearance of the lower front teeth until the complete set of 20 milk teeth are cut by

the 24th or 30th month. These begin to come out during the sixth or seventh year to make way for the second set. The reader will find a full account of dentition in Dr. Francis Warner's *The Study of Children*.

Other characteristics are restless movement of the limbs alternating with deep sleep; a digestion easily upset (the chief cause of infant mortality) even when the infant feeds, as it is best for it to do, on its mother's milk. The breathing is mainly abdominal.

II. *Period of Middle Childhood*—from the shedding of the milk teeth to the cutting of most of the second teeth, about the age of 9 or 10 years. Physical growth and mental development are very marked. There is liability to infectious disease; the emotions are quick and intense; strings of questions are asked, and thirst for information seeks satisfaction by persistent investigation; walking and talking are learned, and activity is great, though there is little control over the finer muscles; prolonged attention is difficult; self-consciousness is fully awakened, memory active and imagination at work. The cutting of the permanent teeth, starting with the first molars about the age of 6, is accompanied by nervous instability; these appear at intervals up to the cutting of the wisdom teeth at the age of 17 or later. Up to about 7 years of age growth has been busy over perfecting form and increasing size; henceforth it is concerned with elaboration of the tissues to make them adequate to future demands. About the age of 8 a child may show lassitude, and stand physical fatigue worse than it did at 6, mental effort worse than at 7; so that watchfulness and care are then particularly necessary.

III. *Period of Later Childhood*—from about 9 or 10 to 12 or 13 years of age, at the arrival of puberty. During this time there is a respite from the marked physical changes that precede and follow; there is increased self-control, more ability to manipulate, to reason, to remember; indeed the memory, or, to speak more correctly, the memories, are never more active, because association paths are rapidly being laid in the brain. The mind is wonderfully receptive now.

IV. *The Pubescent and Adolescent Period*—from about 12 or 13 to 16 or 17 years of age, earlier in girls than in boys. This is a very critical period. Great changes are going on, physical, mental, and moral; even the circulation of the blood and size of the heart change; there is increase of physical strength, especially in boys, and development of the muscular system; languor alternates with restlessness; association fibres are more numerous in the brain, and the mental and moral functions are maturing. In girls, who particularly need watching at this time, changes occur in the pelvic and hip bones—causing their temporary excess of height over boys—and they gain endurance, though they also need rest and care in avoiding over-exertion. In both sexes the reproductive organs mature. Rapid growth is accompanied by lankiness and awkwardness; the higher intellectual powers awake; logical and mathematical reasoning, causation, the critical study of history, geography, and language are possible. Self-expression may find vent in essay-writing, attempts at poetry and fiction, in speaking, debating, singing, and reciting in public. Ethical and religious subjects are eagerly considered. The emotions, idealistic, sentimental, and

religious, come into play; the soul awakens. Friends are sought. Hero (strength personified) and heroine (beauty personified) worship occur—one reason why adolescence has been called “unselfing.” Boys get roaming fits; their egoism shows in bullying, their self-consciousness in bashfulness. Girls form extravagant friendships, become staid and womanly; both desire respect as well as affection.

W. B. Forbush says of the boy at this period: “It is the emotional age. No songs are too gay, no sorrows ever so tearful. It is the time for slang, because no words in any dictionary can possibly express all that crowds to utterance. It is the time for falling in love most thoughtlessly and most unselfishly. It is the enthusiastic age. The mask-like, impassive face at this age is a sign of a loss of youth or of purity. . . . By 15 the large arteries increase $\frac{1}{3}$, the temperature rises 1° , the reproductive organs have functioned, the voice deepens, the stature grows by bounds, and the body needs more sleep and food than ever before.”

The girl as she approaches womanhood grows gentler in her movements, more thoughtful for others, more reticent of her thoughts. The change to mature conditions is not without strain on the nervous system; hence eccentricities, morbid conscientiousness, waywardness, irritability, sometimes hysteria. The girl's voice gains richness, sweetness, and capacity for expressing tenderness and compassion; her eyes grow clear and their colour more beautiful, her hair glossy and thick; her expression is one of hopeful expectancy.

Difference of sex becomes at the period of adolescence pronounced in other ways. The unwisdom of generalising must be apparent to all students of character,

because a masculine character can be found in a woman, and *vice versa*. Yet on the whole the young man loves mastery, is impatient of restraint, direct, combative, self-reliant, quick to observe, broad-minded, a mechanician. As his size and weight of brain are at present on the average greater than the girl's, he is usually more forceful; how depends on the quality and balance. The grown girl is generally good at observing minutiae, has greater intuition into character, less self-confidence, greater sensitiveness to the approval of others, less courage, more diplomacy and tact, more sympathy, more emotion, more love of home and children. Her feelings are easily wounded, hence Nature's safeguard in relief by tears.

A chart record of a young life is very desirable as a summary of the child's history, possibly for future reference in case of illness. It is best kept chronologically, and if possible by the same person, who is constantly with or near him and knows of every change. Two features should be included—an introduction in the form of an ancestral and prenatal record, in which the genealogy, native place, occupation, character, education, physical appearance, and age at death of immediate ancestors are entered; and a liberal supply of photographs of the child—at least one a year, even if it be only an amateur's snapshot. The events in a baby's life follow each other with great rapidity, but a look out should be kept for the most significant. As the child grows older, the chart will contain entries concerning studies, home, and school, any preference or capacity shown for a particular study or game, places visited in holidays and their effect on the health; but a wise parent will know what is worth recording.

STAGES OF CHILD LIFE

Those who desire to keep an elaborate record of the baby period are referred to W. B. Drummond's *An Introduction to Child-Study*; but the following arrangement, which might well be written on one side of the leaves of a notebook, is suggested for an ordinary chart:—

Name.....

Date.....

Photograph.

Residence.....

Age.....(first entry with day of week and hour of birth).

Height.....

Weight.....

Head measurements.....

Physical condition.....(hair, teeth, health, appetite, sleep, exercise, and sense organs).

Mental condition.....(character, intelligence, emotions).

Remarks.....

An infant is usually weighed once a week without its clothes on a spring balance, which some chemists keep for the purpose. Its height is measured by tape as it lies on the table, and the usual method with older children is to stand them upright without boots against the edge of a door, place a flat ruler on the head, pencil the point of contact of the ruler with the door, and measure the height of that.

Plenty of statistics of weight and height at different ages are available, but as they differ from each other

they are not particularly valuable. What is important is that there should be proportionate increase of weight with increase of height; this every mother should carefully watch, and weigh the baby often to ascertain that the weight is increasing at the normal ratio.

CHAPTER III.

CHILD NATURE.

“Our birth is but a sleep and a forgetting :
The soul that rises with us, our life’s star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home :
Heaven lies about us in our infancy !”

WORDSWORTH.

Heredity—The normal child—Innocence—Trustfulness—Love of justice—Imitation—Curiosity—Sense of wonder—Liking for stories — Activity — Need of companionship and love — Limitations.

THERE is a tendency to make heredity answerable for everything that is unsatisfactory in a child, thus treating it as a convenient scapegoat by which responsibility can be transferred to dead and gone ancestors.

According to Galton, each parent contributes on an average one-fourth, and each grandparent one-sixteenth to the child’s heritage, leaving one-fourth unaccounted for ; but exactly how far a child is affected by heredity it is—at any rate at present—impossible to say with assurance ; yet that physical, mental, and moral characteristics of parents, grandparents, and remoter ancestors do reappear is an established fact. Even a parent’s tone of voice

and tricks of manner are noticed in a child who never knew that parent, so that they could not be the result of imitation. A brilliant father is expected to have a brilliant son, but he does not, though the son has the advantage of his father's prestige. A musical genius is usually born of average talented musicians, but his being in a musical atmosphere counts for much.

It would seem that in the child of parents of different races ancestral traits are intensified, and that a predisposition is also intensified when the parents are cousins; also that the influence of the purest breed of ancestors prevails. One child may resemble one or both parents, but another in the same family may be more like an uncle or aunt than a parent, a cousin than a sister or brother. One investigator considers general capacity is handed down rather than specific ability, so that the son of a great scientist may be a writer or politician, but not a scientist.

Nature has many surprises, many variations, and again and again sets in a family an odd one in whom no resemblance can be found to any known relative. In this fact of variation lies hope for the offspring of an unfavourable heredity; for Nature tries to maintain a balance and revert to the normal. Though acquired characteristics do not appear transmissible, family traits are; for physical constitution, talents, and temper crop out again after the lapse of generations. But we have not yet heard the final word of Mendelism on this subject. The practical outcome, as far as it concerns the child materialised before us, is that heredity may help us to understand him, so that we may be on guard to counteract by environment and training any unfavourable trait. J. MacCunn says concerning heredity and en-

vironment: "The *damnosa hereditas* is not always, perhaps it is never wholly, the gift of Nature. It comes from the remediable defect of the slipshod home, the barren or vicious example, the sour pasture of a miserable lot."

Undoubtedly, if heredity counts for much in the child, environment not only counts for much, but is more or less under control, chiefly in the matters of food, clothes, air, home surroundings, personal care and social conditions. It is particularly important in the case of predisposition to disease such as epilepsy or tuberculosis, for under favourable conditions of food, sleep, air, and physical culture, the germ bacilli remain inoperative, and a child whose parent dies of consumption may die of quite a different disease. So, too, uncultivated talent dies, and the world loses many a Beethoven, an Edison, a Milton, or a Michael Angelo, through genius being born into an atmosphere where it cannot thrive.

Race culture is, however, in its infancy, and we have to do with the normal child of the twentieth century. "He comes into the world," says Oppenheim, "a mass of potentialities; for months he is the most neutral of creatures, whose mental vigour is nil. Little by little he gathers strength. Measured by the standard of normal maturity, every piece of him is out of measure, is provisional, almost pathological. He is so plastic that his daily surroundings mould him as surely as a warm hand shapes a piece of wax. His principal work should lie in being formed, in getting a straight back, big lungs, and a clear mind; in possessing a nervous constitution, which, as one of its functions, is capable of elaborating a moral sense that points straight." These words plead hard for the child, when one calls to mind the piteous

procession of little ones with bent spines, diseased lungs, befogged brains, and moral imbecility, besides those who die outright in infancy, victims of blind ignorance. But reams might be written on the stupendous folly of the past; and a better state of things is dawning.

Let us briefly consider the physical condition and needs of a healthy infant. It can cry (the more lustily the better), kick, suck, sneeze, cough, yawn, and hold on to a finger; it is, during waking hours, constantly moving involuntarily some part of the body, for in this way it keeps up the circulation of the blood, and in time learns to exercise its muscles. It wants quiet and darkness for restful sleep, best taken after feeding, and gradually diminishing from sixteen hours of the twenty-four during the first month, to eleven or twelve at night only, and a nap in the day during the third year; natural or artificial milk every two hours or so the first few months; no other kind of food till after the cutting of the first tooth, though a little water can be given; sufficient clothing to keep the body warm, but not to prevent movement of the limbs; absolute cleanliness and daintiness; air that is pure and not below 50° Fahr. at night, and outside air daily after the first six weeks; sunshine, but no glare of light into the eyes.

As soon as the child evinces a personality, we recognise that innocence is there, mighty yet helpless innocence, wherein lies the child's strength and protection. Who can abuse this simple trust in the truth and honesty of every one? Before it, grown men and women stand abashed, bow in reverence, as they think of the words, "Of such is the kingdom of heaven." Here is aloofness from knowledge of evil, the beautiful bloom of the child flower, which the touch of life's ruthless fingers will all

too soon remove. The most devoted parents cannot prevent that spoliation, but they can hinder it as long as possible, and then help the child to substitute, by God's grace, what is better still—holiness; they can see that the moral atmosphere the child breathes is pure. The child cannot remain uncontaminated if that swarms with the bacilli of deception, lying, greed, pretension, over-reaching, pride, and all Spenser's unholy tribe.

Trustfulness, faith are also characteristic of the little child. Experience has not yet taught the possibility of deception, so why should there be want of trust? It is a sorry day when the young eyes lose the frank, open look of faith in the words and acts of others, and replace it by suspicion or distrust. Here is no cynic, no scorner; *they* have gathered the bitter rue of experience. See the frank confidence with which a small child holds forth to a complete stranger. Every new face is that of a friend; every new hand that of a kind helper. To a child especially a promise should be rigidly kept, the issues being of great importance to one whose horizon is so limited. The person who promises and fails to perform loses a trust worth sacrificing much to retain. We all know the relationship which exists later on between the boy or girl and the parent whose promises and threats are always to be discounted, nothing being more certain than their uncertainty.

The child who loses trust also loses the sense of the inevitability of justice. As far as his light goes, he demands justice, acts up to it, tacitly conforms to its law; but he usually differs from the grown person in his idea of it, and has to be persuaded that an act is fair. The reason for this is that feeling and reason must both acquiesce in the matter, and in a child

reasoning power is weak, however strong the desire for fairness may be. Sensitiveness to the abuse of justice, resentment following injustice are there, but judgment to enable the young child to determine what is fair and honest is lacking. He has to learn that there is a mine and thine; the very idea of private ownership is at first wanting, and remains so in kleptomaniacs. All this immaturity of the moral faculties results in the child—we are speaking of the normal child—being what some one has called not immoral, but unmoral.

The two chief aids a child has in his work of acquiring knowledge are imitation and curiosity. Imitation prompts him to copy what he sees others do: smile in the infant's face, and he smiles; laugh, and he laughs. Even grown people imitate in this way when a cough or a yawn passes from pew to pew in church. Before long the child is capable of imitating spontaneously; on hearing a train whistle, a donkey hee-haw, he attempts to copy the sound, and by imitation learns to speak. From the third or fourth year he imitates inventively, makes a house of bricks, a horse of a walking-stick, a ship of a sofa. A further stage is mimicking the tricks of action of other people; and lastly comes sustained make-believe, acting as children love to do, dressing up, entertaining, playing shop or wild Indians. Any one who carefully thinks over the progressive stages along which imitation proceeds, must realise the hundreds of ways in which it may be gratified and used for the child's benefit.

To some extent the small girl can learn, through caring for her doll, care for a baby. The boy through his liking for cubby-holes and kites trains his power of construction. Every act, every gesture, every word,

every sound has a basis in imitation. How necessary, therefore, that the child should have presented for imitation only that which it is desirable for him to imitate.

In a certain family the parents were distressed to find several of the children develop squinting in a mysterious way. On investigation it was found they were copying a schoolfellow with a pronounced cast in the eye. How quickly, too, ill-temper and cross looks, the very trick of manner and intonation of voice appear again. Half the funny sayings of children are the result of imitating something said or done in a new, incongruous setting. Too much emphasis cannot be laid on the necessity for a child of from $2\frac{1}{2}$ to 5 years of age hearing only the purest grammatical English. A bad enunciation formed during these years is hardly ever remedied, and when partially corrected is so at much irritation and annoyance to the parent and child.

Curiosity is mind hunger. Every reasoning being has it more or less, and it is very characteristic of children—fortunately—since they have everything to learn. They first gratify it through the channel of the senses. When the infant touches or tastes anything, turns its head to see a bright light or hear a noise, curiosity is aroused. In turn, as the ability to perceive the colour, form, number, size, and weight of objects develops, the child tries to handle, mouth, see, hear, and sometimes smell all things within reach, and in these ways is as hard at work learning about the interesting world in which it finds itself as any student with his books or biologist with his microscope. See how a baby presented with a Teddy-bear looks at it, touches it, seizes its head, and straight-

way draws it to his mouth; he thus gains ideas of its rough hairy coat, shape, colour, unfitness for food, light weight, and size. Next time he encounters the Teddy-bear the same process may be repeated; but soon he will drop this method of investigation, because he has learned enough points of the toy to enable him to recognise it.

The child is showing us clearly the way to teach him, and those who wish to aid him will put before him suitable objects for him to exercise his curiosity upon. This method of learning is extended later from observation to reason, and there will come a time when the child is one big interrogation point, insatiable with his recurrent "Why? Why? What for? How?"

What folly, then, to snatch a thing from baby hands and say "Naughty! Don't touch!" so stopping one of the few ways possible for the baby to learn. If the object be dangerous, he must either find out how by experience or not be put anywhere near it. The child is not the one to be blamed. How often, for instance, a mother in a tram-car gives her baby her ticket to hold; of course it goes straight to the mouth. What sensible baby could resist finding out how it tastes, whether it is good to suck or nice to exercise those coming teeth upon? In a minute or two the child nearly chokes himself with a dirty, inky mess, and perhaps gets a pat or cross word of reproof as well.

It is evident that a child's sense of wonder has a splendid field for exercise, born, as he is, into a world which is as full of surprise as a transformation scene. The whole earth, the heavens above, the waters beneath, the colour and scent of the flowers, the wind in the trees, the song of the blackbird, the flight of the

aeroplane, the face of a stranger, all are surprises ; so that if the child is called an animated interrogation point, we have only to look at his eyes to see he is also an animated exclamation point. Here is a big opportunity not to be lost. The stupidity of underestimating that wonder capacity ! It is a fine stimulus to learning, though to depend on it alone is to spoil a child for steady work at subjects not essentially wonder-inciting but necessary and useful to know. This danger occurs more in some schoolrooms than in the home, where parents are not under the constraint of constantly dishing up the wonderful to make a lesson tempting.

How does the sense of wonder operate, and on what may it be exercised ? Naturally it works first through perception ; colour, form, size, number, and weight of objects arouse wonder when unusual ; so do unknown sounds. Later on wonder works through abstract ideas, and the child is eager to hear stories. Every child does not appreciate the marvellous to the same degree ; and so a boy or girl bored with life at sixteen misses much of the joy and beauty of this world because he or she finds nothing excites wonder. Give the faculty exercise, and there is no knowing where it will lead.

A sister on coming home from day-school used to lead her tiny brother by the hand into the garden, saying, "Come along, Bee-Bee, let us see how the flowers are growing," and a fascinating quarter of an hour followed. The boy grew to love science and art ; when still a mite in knickerbockers he was presented by Lord Avebury with a school prize for his Natural History collection.

That is the way to turn to good purpose a precious power. Get a child to feel how you delight in this wonder world, with its fine scenery, beautiful pictures,

statues, and buildings, brave deeds of self-sacrifice, and noble human characters. Then imagination will have a splendid foundation to build upon.

“Tell me a story!” What a universal craving there is in every child for just that! Toys are left, the apple remains uneaten in the hand, while eager ears and wondering eyes take in the fascinating words. And what a comfort the mother finds when she discovers the quieting effects of a story on a child sick with measles or chickenpox. One small boy tormented with whooping-cough would dolefully blurt out in the midst of a paroxysm, “Tell me a s—t—o—r—y,” evidently regarding it as the panacea for all ills. This love for stories is Nature’s wise method of opening an avenue for knowledge and imagination; indeed, if all children retained their excessive craving for them into adult life, the world would be peopled with historians and novelists; for a story is childish history, whether it be the interesting adventures of the Ugly Duckling, a Nature Myth, or The Little Princes in the Tower. Here indeed is an opportunity to weave into the web of imagination the threads of knowledge and morality. Much history, geography, science, and general information may be worked into a tale, though the child never realises he is being instructed; and there is besides in fairy tale, fable, and true story opportunity for teaching a moral and inspiring to deeds of self-sacrifice and heroism.

Some kinds of fairy tale are open to objection if they deal in horrors, ogres, cruelty, bloodshed, and human depravity. These things hurt the sensitive child and debase the callous one. Let the tale be full of delicate, imaginative touches, musical as a bell, lovely as a pure-toned water-colour drawing; resort to the wonders of

Natural History—the life-story of some snowdrop, coconut palm, rice plant, moss, fern, or of a bee, an oyster, a sparrow. Geology, physics, and chemistry all supply their quota of material to the capable story-teller; but there must be apt personification. It is the individual that appeals; generalities and abstractions will not do. In historical tales there will be reference to warfare, but this is subsidiary and but vaguely understood, while right principle and humanitarianism can be made prominent. Story is, moreover, a means of language culture, for the child insensibly enlarges its vocabulary as it listens, forms a standard of speech and a taste for literature. Sometimes showing objects—a view, a photograph, a pencil sketch—will be found useful.

Restless activity is another characteristic of the child; indeed, unusual stillness and quiet make us suspect something wrong. The reason for this is evident. The child's muscles must become subservient to the will, and grow strong by exercise; so for a small child to sit perfectly still long together is a pain to it. Abundant outlet can be found for activity (see Chapters XV. and XVI.).

From the time a baby cuddles up to its mother and seeks her loving glance, it needs companionship and love, first for physical, later on for emotional and spiritual well-being. Wisdom is needed to know just when to withdraw the support of the loving arm; too soon, the child may suffer because unable to stand the wear and tear of life alone; too late, the result is a weak, spoiled character.

One cannot expect a high degree of sympathy or a reasoning affection; parents who do are liable to have their feelings wounded. Child nature has its limitations,

sweet and beautiful as it is; for we find it more or less self-centred, wayward, changeable, pleased with small things and trifles of a moment, jealous, but also forgiving and humble. A child is not, let it be again remarked, a miniature man or woman, but an undeveloped one.

CHAPTER IV.

FIRST BEGINNINGS OF TRAINING.

“Train up a child in the way he should go : and when he is old, he will not depart from it.”—PROV. xxii. 6.

Muscular control—Attempts at speech and locomotion—The senses—The emotions—Wise methods—Hygienic conditions—Beautiful surroundings.

HAVING briefly considered the nature of the being with whom we have to do, let us discuss the possibilities of training in infant days. To start right is so important that the subject deserves a chapter to itself.

From the first an infant makes certain spontaneous and instinctive movements, besides a few reflex ones ; but none of these are under control. When, however, it begins to follow a moving object with its eyes, to raise its head, to pull itself up to a sitting posture, it is beginning to control its muscles. In even these first attempts the mother can help by giving it a finger to clasp, holding it up in her arms that it may try to keep the head erect without wobbling, placing it where it can grab hold of an immovable object such as the edge of a bath or a baby-carriage, morning and evening freeing the little body from the restraint of clothing, playing with it at “walking uphill” before dressing, stroking the face, body, and limbs, and giving suitable objects for

the little hands and fingers to wander over. Capacity so to control the hands is matter for rejoicing, being significant of intelligence and repeated effort. At first the larger muscles alone work, bringing the limbs into play, but in moving the fingers more complex action is involved.

It is difficult for a grown person to realise the imperfect control a young child has over its muscles. If it is hard for the child of eleven to keep still for long, how very difficult it is for the child of four or five to handle things deftly, or the child of seven to benefit by piano-forte lessons. Oh! those early music lessons, and the clumsy little fingers, that would—if they could; for how many tears and nerve-storms are they not answerable! A year or two later the child would have acquired, through exercise involved in everyday experience and in play, enough control of the muscles to profit by music lessons. Between eleven and sixteen there is great increase of power to control, evidenced in the fact that handwriting does not become formed till about the latter age. Some children are naturally more deft-handed than others; and the “butter-fingered” ones need special training in muscular control—a thing they hardly ever get, for their weakness is regarded as intentional carelessness and blameworthy.

The grown person has various forms of self-expression acquired during a lifetime. An infant can but cry, though in a few weeks the ear of love can distinguish the pain cry, the hunger cry, the temper cry. Then the baby begins to babble to itself, and within the first six months essays vowel sounds, starting with ā, discovers the lip consonants b, p, m, the dental t, the gutturals k and g, and combines them—ma, ba, ta, mum, etc. By the end of

the year there is much understanding of speech, and attempts are made to imitate words, aided by signs, such as pointing and extending the arms, and the child stands fairly well. If there be musical capacity, there is an attempt to hum tunes. The following year a forward child—girls are usually more apt than boys—mimics various sounds, and usually between eighteen months and two years starts accumulating a vocabulary, terms for individuals being applied generally. “Gee-gee” means a moving animal, “dada” a man, a generalisation frequently embarrassing to both the mother and the male stranger in a public vehicle! A child weak in language capacity may try to express its wants by gesture, and though there is a temptation to respond to this at once, doing so hinders the acquirement of words. Names of objects are said first, then names of simple actions (go, come, laugh), then adjectives (good, naughty, pretty, nice, etc.), until voluntary control of the tongue, throat, lips, and larynx is established. Easy and elliptical sentences follow.

It is essential even from the lisping of the first word that pure, correct speech should be heard; yet parents put their children in charge of nursemaids whose language is the last they would wish their children to copy. Nor is there any need for the kind of baby lingo, used to express affection, but hindering the child. To say, “Oh! it does not matter; errors will be corrected when the child is older,” is a mistake. Why do what has to be painfully undone? The older he grows the more difficult of cure are faulty vowel sounds, clipped consonants, grammatical errors, and provincial accent, which stick like burrs and cause infinite trouble. Our language is particularly rich in simple, endearing names.

Let us see that we present the child with the very best. When a fairly large vocabulary is acquired, he can be told simple nursery rhymes illustrated by pictures, and be got to supply words purposely omitted. Confusion of meaning will inevitably arise, but when that is detected simple definitions will clear the ground, and prevent subsequent misapplication of words. Interesting chapters on baby speech are in Sully's *Studies of Childhood* and A. E. Tanner's *The Child*.

(For stammering, see Chapter XVIII.)

At first a baby lies passive, quite unable to move from where it is put; but directly interest in its surroundings is aroused, it tries to roll or crawl towards an object that attracts attention, sometimes on all-fours, more usually on the arms and dragging the body. Here we find the beginning of locomotion, and a crawling rug, a barricaded enclosure, a gateway at the top of the staircase, a protection to the side of the crib, and straps to the baby-carriage receive attention; for once an explorer, always an explorer. Dangerous furniture—sharp angles and edges, stand lamps, and unguarded fires must be seen to. The baby usually stands some time before taking deliberate steps; balance has to be secured before the little feet risk the succession of over-balancings and quick recoveries which make up the act of walking. It is unwise to urge a child to walk. As a rule, Nature knows when the little leg-bones are strong enough to carry the body without risk of bowed legs. Some babies, however, like grown people on cycles, have special difficulty in balancing themselves, and need a strong spur, such as fear of a tumble, to make them specially careful. Assurance in walking is also affected by character. Climbing, jumping, skipping, running, and

swimming, when done in the proper way, are fine exercises for children.

Though an infant is born with all the sense organs, they are at birth practically useless as avenues of knowledge. The eyes remain fixed in an unseeing stare, and not for some weeks can they deliberately follow a bright moving object. Therefore the mother places her hand a moment in front of the eyes to interrupt the stare, in case it becomes a squint through imperfect working of the eye muscles.

It is difficult to imagine the baby's state of vision—the imperfect accommodation and the non-convergence of the eyes, the inability to distinguish a real object from a pictured one, and to judge the nearness and distance of objects, so that the child has to learn to see by turning the head, by touch with the feet or hands, and by traversing space. As eyesight is degenerating, the eyes of every young child should be tested, for he or she is rarely conscious of a defect until unable to read the blackboard at school, and may be undeservedly blamed for inattention and stupidity. Of course it is the brain that enables one to see; the eye is merely the optical instrument through which the sensation is conveyed to it, and since brains differ much, one child will perceive ten times better than another one. The child's ability to distinguish colours can be tested by bringing to his notice various shades and getting him to match them. Even a young child can go through suitable exercises in estimating the absolute and relative sizes of objects, their shape, capacity, weight, number, position, and order. (See further treatment of this subject in Chapter IX.)

All babies are not, during the first week of existence, equally disturbed by sound; yet before many months

people are distinguished by their voices, pleasure is shown at the mother's, interest or fear at a stranger's; and if a baby be musically endowed, pleasure is shown at tuneful or rhythmic music, which is a far better means of quieting crying and fretfulness in a child whose nerves are already overwrought than shaking a rattle in its face, or hitting a bath with a hair-brush. Ear-splitting noises cause terror to a baby, who cannot puzzle out the cause, as an older child can. Probably the reason most children of older growth enjoy making a racket is the exercise of power involved. A child should have brought to its notice the sounds of Nature, the cries of animals, the buzz of insects, the songs of birds, the music of the wind, waves and streams, and the roar of the thunder. Yourself express admiration for the magnificence of a thunderstorm, and interest will overcome fear.

Another sense evidently developed early is taste. A small baby shows appreciation if the "comforter" is dipped in sugar, and most objects are tested by the mouth, bitter and acid things being speedily rejected. A word of warning is therefore given against painted toys and printed paper. Taste is given as a protection against harmful food and drink, and as a stimulus to appetite. Though taste, smell, touch, hearing should not cause demoralisation, yet they are the avenues for harmful as well as desirable impressions. To give a child highly seasoned food spoils its digestive apparatus and unfits it for appreciation of plain, nourishing fare. E. Harrison says: "The child who pushes away his oatmeal, because it has milk instead of cream over it, is in a fair way to grow into the man who will push away the mass of humanity because they are unwashed. God

pity him if he does!" Being imitative creatures, children may be persuaded to take a certain food, refused at first, by seeing an older person enjoying it. A plateful will disappear if the first mouthful can be diplomatically disposed of. Most children turn away from fat, which they should not be expected to eat; the fatty food will be welcomed in the form of butter or dripping, however. A fastidious appetite is a different thing, and its cause should be sought in ill-health or a wrong diet. A boy's ambition being to grow a tall fine man, it can be suggested to him that certain foods will make him big and strong. Dilate to a sensible child on what wonders the nasty medicine is going to work, and it may be taken without a murmur.

Touch, the sense organ which telegraphs impressions to the brain through the nerves, is both a means of protection and a source of knowledge. The whole skin, but especially the lips and finger-tips, are sensitive to touch and to extremes of temperature; so a baby screams in no uncertain way when the bath-water is too hot or too cold, and when wet clothes cause discomfort. A little one's fingers stroke and feel the surfaces of objects, and so touch assists the eye and tongue. Think of the notices in museums, "Visitors are requested not to touch," and we appreciate this childish method of learning. In the case of a blind deaf-mute like Helen Keller touch has proved the only means of education. We do not make enough use of the sense; suppose we encourage a child to find things in the dark by feeling for them—a most useful accomplishment throughout life; also play at blindfolding children and giving them objects to feel and guess the identity of.

Smell is to civilised man the least necessary of the

senses ; it does not even always give warning when the air in a room is vitiated, or lead one unerringly to the source of an escape of gas ; yet it is possible more might be done with it by training children to distinguish objects by their smell, especially liquids which may be confused. A certain photographer poisoned himself in a cellar by drinking in mistake for beer a chemical he was using.

The emotions of children are active and intense, and it is evident to all who have to do with them that their emotional capacities are great—explosive and uncontrolled. As reason is of relatively late development, obviously feeling can only be controlled, or rather diverted, by some other feeling. And so a sensible mother appeals to the affections, injudicious people to selfishness, fear, pride, greed of gain. The moral and religious sentiments are inoperative in a very young child, who in its emotions resembles a high species of animal, with the distinction that the animal's feelings cannot reach the higher plane to which the child's will some day attain.

It is well that love should flood the child's path with cheerful light, so that jealousy, hate, anger are *crowded out*. "You're not jealous of dear Baby, are you?" asked a mother of her elder-born. But No. 1 eyed No. 2 in her mother's lap, and the corners of her mouth went down. "See Baby's tiny fingers and pretty little pink nails—little wee shells. Come and help mother rub them and keep them warm." This was the beginning of sister-love in a little heart, and henceforth it became the elder child's delight to see that the baby was warmly tucked up, provided with its "comforter," and kept happy in the mother's absence.

Fear grips hold of a child's mind because the power

to reason out the cause is absent. Nervous children go through terrors which a vivid imagination trebles; darkness, loneliness, an ugly mask, a railway-engine letting off steam may arouse them. One sensitive little girl was so terrified at this last, that she would keep her fingers in her ears until the engine of a certain train disappeared in a tunnel, and only great self-control kept her from screaming and running away. If the craving for a little light at night cannot be overcome, the child should have a shielded night-light, or a glimmer through an open door, until experience teaches there is safety in the dark as in the light, and more peaceful sleep in complete darkness. To *make* a child encounter the feared object might bring on St. Vitus's dance or a fit. The right method is to coax encouragement and to show there is no real cause for fear. And similarly with all excessive emotion—grief, which is unending and irreparable in childish thought—disappointment, and wounded self-esteem. Why not seek to moderate these by bringing the opposite feelings into play—joy, hope, generosity? This does not mean that the child's emotional nature is to be kept in a state of tension in one direction or another. That would be a likely method of producing nerve exhaustion.

Wise methods need thinking out, far more careful consideration than arrangements for a summer holiday. If one plan fails with a particular child, though it succeeds with half a dozen brothers and sisters, another must be tried. The more thoroughly the individual child is understood, the better the chance of success, and the less the likelihood of confusing "this child" with "all children." No words in this book touch the secret of successful home training more closely than these last.

Let the parents be watchful, tactful, patient, and resourceful in fostering all desirable qualities, setting a good example themselves, and relying on a higher Wisdom for inspiration and guidance. Love the child, hope the best for him, pray the best for him, and never lose touch with him.

Hygiene in nursery days includes attention to suitable (1) Food ; (2) Clothing ; (3) Warmth ; (4) Cleanliness ; (5) Sleep ; (6) Air ; (7) Exercise. Each of these a mother needs to study carefully, reading books on the rearing of children such as *The Care of the Baby* by Mrs. Davies, *Notes on the Care of Babies and Young Children* by B. Tucker, the magazine *Mother and Home*, *Health in the Nursery* by Dr. H. Ashby, and then apply her knowledge to the needs of her own child. She will prove that from the first day of life good habits can begin to be formed in her baby ; that a merry, contented child thrives in an atmosphere of happiness and love. She will not try to hurry Nature, and in her eagerness attempt to rouse intelligence too soon, for then the candle is started burning at both ends.

The child should feel that he is one with Nature all about him ; that he also forms a part of the perfect whole ; that he, as well as the bird, the flower, the stream, is a thought of God ; that even the hairs of his head are "all numbered." From early days his eyes should rest on beautiful objects, natural or manufactured, see only good and inspiring pictures, hear only kind voices and the best music. His whole being should wake up to a world of happiness. He should have presented to him the thought that he can help on the condition of order and beauty in the physical world, so that he will take pleasure in growing flowers in his little garden, in

beautifying the nursery with pretty pictures, in speaking gently and pleasantly, in wearing clean and becoming clothing. If the æsthetic taste is cultivated from the first, there will be a revulsion from what is ugly, coarse, and unrefined in appearance and behaviour. Ruskin attributed his taste for art to travelling when a child through the finest scenery of Europe; how important is it, then, to let the eyes of the young child dwell on the beautiful!

“And Nature, the old nurse, took
The child upon her knee,
Saying, ‘Here is a story book,
Thy Father hath written for thee.’”
LONGFELLOW.

CHAPTER V.

COMPANIONS AND FRIENDS.

“Come to me, O ye children !
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks ?”

LONGFELLOW.

Importance of early associates — Choice of nurse and nursery governess—Sisters and brothers—Playmates—School friends —The lonely child—Social influences.

THE importance of a child's being born into a happy home where all the conditions are favourable and welcoming has been pointed out ; so too has the influence of beautiful surroundings. Another weighty concern is the kind of companion with whom the young child spends the first impressionable years of life.

Naturally father and mother stand first in importance, brothers and sisters next. But even before brothers and sisters can influence a little life, another personality makes its mark, and a potent influence it is. A mother cannot be too particular about the choice of a nurse ; for one thing, she can from early days help in the formation

of right habits, getting into the way of feeding, sleeping, etc., at regular intervals.

What are the qualities a mother seeks in the woman to whom she entrusts her child's well-being? Physically, she should have good health and vigour, sound digestion, steady nerves, strong arms, and be a light though restful sleeper. The vitality of an infant is low, and contact with one abounding in it is desirable, especially so if the child be weakly. Another qualification without which no woman should dream of undertaking a nurse's duties is love for children and delight in caring for them. Motherliness is wanting in some women, and such should never have the care and control of children; they find their duties irksome, the children—even "good" ones—a trouble and a nuisance, and the constant little services they have to render them are done from a sense of duty, not from pleasure. The motherly nurse does not understand that, and says, "What! tired of their racket? Bless me, no! It's a pleasure to see them enjoying themselves, and to play with them too. Of course they do try my patience sometimes, and they have their naughty fits, but then, you see, I love them so." And there is just the motive that keeps the tired feet going, that restrains the irritable word, that watches the night hours through by a little one's sick-bed, that mends potato holes in the knees of stockings, carries hot-water cans, wheels baby-carriages, makes up games, invents stories, and does the hundred and one things to satisfy children's wants. Understanding and sympathy with child nature, common sense, neatness in dress, personal cleanliness, correct speech, managing capacity, and resourcefulness are highly desirable. The modern well-to-do parent also expects a knowledge of kindergarten

occupations and children's ailments, besides some skill in nursing, and finds all these things in the trained children's lady-nurse. Two well-known training colleges are the Norland Institute, 10 Pembridge Square, London, W., and the Princess Christian Training College, 19 Wilmslow Road, Withington, Manchester.

But however capable nurse or nursery governess may be, neither can take the mother's place; for however much she may love the children, and the children her, she is after all a paid assistant to whom no parent is justified in delegating great responsibilities. A mistake is often made in supposing any young girl in her teens can wheel out a baby, with the result that untrustworthy ones stand chatting with their friends outside shops and in the parks, regardless of weather or nearness to children suffering from whooping-cough or other diseases. Out of sight of home, the child is at the mercy of an ignorant girl who may spoil its temper and scare it with threats of policemen and bogies. A mother cannot always be with her child, but she can take means to discover how the little one fares when out of her sight; nor will she forget to relieve her nursery governess at times, remembering that she is young and needs relaxation and change if she is to keep bright and fresh to meet the incessant and, it must be confessed, exacting demands of restless childhood.

No family is complete until there are father, mother, son, and daughter. If means of support suffice—that is a big “if”—the longer the row of brothers and sisters in a good home the better, most certainly the better for each child. Where there are numbers there is little risk of spoiling; playmates are there to hand; the flowers of unselfishness and self-denial have a good

chance of blossoming, and life is altogether fuller of interest. Besides, in a large family there *must* be system and order in the home government, or chaos would result; family tradition and the *esprit de famille* is strong. It is an ideal state of things when brothers and sisters add friendship to the other relationship while still in the home. Sometimes we see brothers best chums and sisters bosom friends, but that is exceptional, and perhaps one reason they rarely get on perfectly together and make the most of each other's companionship lies in the inevitability of their familiar intercourse. Human nature is strangely constituted. It rarely values what is close at hand, but prizes and seeks the unknown.

Then, too, unless the atmosphere of home is so full of love and tenderness that there is no room for jealousy, that ugly little demon often enters with the second child, and if parents have not the wisdom and the tact to strike it dead, its ugly head appears at intervals and spoils the harmony of family life. Quarrelling occurs over toys and treats, rights of the elder, rights of the younger. Jack won't lend his soldiers to Bobbie because he might break them; Dora ought to have the coveted drive with Aunt Nellie because she is older than Gladys, and so on. Mothers know what happens on occasions such as these, and the skill needed to set things straight. Trouble need never occur if from the beginning each child learns the joy of giving up a pleasure to a brother or sister, and from the eldest all down the steps of the ladder to the youngest love is the keynote of home life. In the beautiful way he treats all family relationships, Dr. Miller writes a lengthy chapter on brothers and sisters in *Home Making*.

It is well to encourage children to give little presents to members of the family; for them to be always recipients of gifts, never donors, is exceedingly bad. The world may in more than one sense be divided into the getters and the givers; there are those who prey upon their fellow-beings, and those who work for and help them. Into the latter class it is desirable every child should go. Is it not well, then, to encourage the making of little gifts for birthdays and Christmas—something that costs time and care? So many are possible, of no intrinsic value, yet tokens of the spirit that prompted the making. (For suggestions, see Chapter XVI.)

In a charming little American book, *Bits of Talk about Home Matters*, the writer describes a journey on a hot summer day with a mother and four children under twelve years of age, the youngest still a baby, and calls it "A Day with a Courteous Mother." The mother was poor, possibly the wife of a clergyman, but she and her children had learned the joy of giving, and the unselfishness of those tired children over their fruit, and the influence of the courtesy of that weary but gentle, sweet mother, make an ideal pen picture. Here is one extract:—

"Their lunch was simple and scanty; but it had the grace of a royal banquet. At the last the mother produced with much glee three apples and an orange, of which the children had not known. All eyes fastened on the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence; just the shade of a cloud. The mother said, 'How shall I divide this? There is one for each of you; and I shall be best off of all, for I expect big tastes from all of you.'

“ ‘Oh, give Annie the orange. Annie loves oranges,’ spoke out the eldest boy, with the sudden air of a conqueror, and at the same time taking the smallest and worst apple himself.

“ ‘Oh yes, let Annie have the orange,’ echoed the second boy, nine years old.

“ ‘Yes, Annie may have the orange, because that is nicer than the apple, and she is a lady, and her brothers are gentlemen,’ said the mother quietly. Then there was a merry contest as to who should feed the mother with largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged thin golden strips of orange for bites out of the cheeks of Baldwins; and as I sat watching her intently she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, ‘Don’t you want a taste too?’ The mother smiled understandingly when I said, ‘No, I thank you, you dear, generous little girl; I don’t care about oranges.’ ”

In the choice of playmates there is room for discretion, for children quickly influence each other, and are ready imitators of the manners and speech of those with whom they play. The selection is usually limited in the case of young children; the little friend must live near, be about the same age, and unless the child goes to school it is not always easy to find a suitable playmate in the parents’ immediate social circle. Yet the greater the variety of suitable playmates the better, and of both sexes. A child is likely to grow up considerate, broad-minded, and interested in others, if little friends come to enjoy the hospitality of playroom or garden; and one of the best means of counteracting childish self-consciousness

and the introspection that narrows is for him or her to act as host or hostess. If a mother is distressed at some vulgarity of expression or manner which she knows her child cannot have learned at home, it is high time to consider the child's playmates, and if the delinquent is found, never let the children be together without supervision. The only alternative is to sever the connection. Social position should have nothing to do with the question; the child's character and habits are the first consideration, and it is folly to let any boy or girl associate with companions who may do harm. The plea that the ways of the naughty will be improved can rarely be entertained; the risk is too great. Evil communications *do* corrupt good manners, especially in the case of beings so imitative, so impressionable, so weak in judgment as children. A parent who finds, though at great trouble, desirable playmates for the children, is securing them a far greater blessing than can be estimated.

Do parents think enough of the mutual aid children can give each other? No children are angelic—if they were, we should expect them to grow wings and take flight—each has traits of character strong in one direction, weak in another. For instance, a slow, stolid, matter-of-fact child is helped by a vivacious, sprightly, imaginative one; a hot-tempered one improved by association with a gentle, sunny one. A shy, sensitive, timid child benefits by consorting with a self-dependent, courageous one; a secretive one with a frank one; a changeable, volatile one with a persistent, earnest one; and so on.

When we come to consider school friends, we find a widening of the social horizon. Here associations are

more or less out of control directly the school is entered. There is sure to come a day when the boy or girl wishes to go to a schoolfellow's house, or bring the schoolfellow home to tea. In looking back on one's own schooldays, do not friendships with classmates make one of the most pleasing memories of them? Mutual aid over difficulties, community of interest in school matters, emulating study together for the same examinations, letters interchanged during holidays, pastimes shared, all added to the pleasure and relieved the tedium of hard work. Such friendships *may* endure throughout life. Boys, even at some sacrifice of convenience, should have a room to which they can ask school chums, and in which they can amuse themselves to their hearts' content. As they grow up this will hinder them from seeking companionship entirely outside home. There is true wisdom in parents seeking to be friends with their young people's friends, sharing as often as possible in their amusements and hobbies.

An only child is specially in need of the companionship of others. Confined to the society of grown people, the girl or boy grows up too quickly, regards things from an adult standpoint, is apt to lose the freshness and buoyancy of childhood—to be, in fact, “old-fashioned,” if not selfishly limited in interests. From the ranks of such the spoilt child is recruited, so that to avoid a catastrophe, young companions must be found; otherwise the child is tempted, being the centre of interest in the home, to domineer over every one. The child needs to meet other children on his or her own level, and to find others are more capable of winning games, quicker at learning, abler all round. Even in large families a lonely child *may* exist, who does not fit in with its

surroundings. Perhaps it is physically disabled, lame, weak-sighted, feeble, and thoughtful care is needed that no unnecessary suffering comes through the exuberance of stronger brothers and sisters. Teasing easily degenerates into bullying, and it cannot be emphasised too often that judgment being weak in children, unkindness may be done quite unintentionally, as we say "through thoughtlessness." A child out of the ordinary is apt to be put upon by the others, unless they have been deliberately taught the duty of kindness. But the method of treatment of the Ugly Duckling by the duck tribe is found even among children of an older growth.

Other influences come to bear on the child in the home. Beyond the circles of relatives, friends, and schoolfellows, there are, in widening circles, the religious community to which the family belongs, the nation, and the world at large. The child is influenced one way and another by public opinion, the approval or disapproval of society; these exercise restraining influences. A baby boy learns that if he screams in the street, or otherwise gives noisy expression to his feelings, passers-by look on him with disapproval. Sensitiveness even to Nature's approval was shown in the following incident. A baby boy in arms was once crying lustily, aggrieved at something his brother had done. "Oh, see!" said the person who was trying to comfort him, as she held him up at the window to look at the moon, becoming obscured by clouds. "You have frightened the moon away!" Little Kenneth stopped crying to gaze at the sky. Presently he called out, "Oo tan tum out now, Moon; I'se done."

Gradually the child learns that in church every one

sits quietly listening to the sermon, that a shop is not a playroom or a railway-carriage a nursery, that other people have rights that must be regarded, and so the idea of social law is introduced to his mind, to act as a strong deterrent and an educative force.

CHAPTER VI.

FORMATION OF CHARACTER.

“Character in infancy is all instinct; in childhood it is slowly made over into habits; at adolescence it can be cultivated through ideals.”—W. B. FORBUSH.

Inborn traits—Consistency in the parent—The impatient mother—Study of the individual—Development of personality—Government and self-reliance—Superficial knowledge—Sense of property—Fostering influences.

WHAT is character? A dictionary definition is: “The qualities (especially moral qualities) which distinguish an individual.” Suppose we define it as “The combination of motive forces in the mind of an individual which impel him to think and act in a certain way.” This does not preclude the play of external influence, but it implies the expression of individuality which marks a personality as distinct from other personalities.

Every student of human nature must be convinced of the tremendous importance of character in the life of a man or woman. A fine intellect is ineffective, may not even secure a competence, nay, may even bring its possessor to ruin, without what we call “moral backbone.” A body physically perfect is an empty shell without strength of character. Hence the prominence given to the formation of character throughout this book.

What are the elements of character, and how are boys and girls to be helped to build their characters? That word "character-building" is very expressive. It implies material to work upon, and an aim in view—perfection. An old-fashioned book which delighted children of the last generation, *The Crown of Success*, describes in allegorical form how four children furnish "the cottages of head" by the aid of Mr. Learning. The furnishing (getting knowledge and improving character) is not done without much cost, many mistakes, but it is crowned by success, and the necessity of the child's own putting forth of effort is made very plain—a matter the children of to-day need to have placed prominently in front of them. So much is done *for* them by parents and teachers that they are in danger of overlooking the need for individual effort in overcoming weaknesses and fostering good traits.

The child comes into the world with inborn propensities, inclinations, whatever we like to call them; but at birth they are dormant: the faulty ones will become inoperative if never stimulated; the good ones, even though comparatively weak, may be cultivated and grow till they blossom forth with all the fragrance of sweet flowers. The young child does not realise the powers that are in it; but the father and mother can find out and study the individual, constantly watching with tireless care the development of character and mental capacity.

The traits every true parent wishes to see develop are truth, sincerity, honesty, justice, conscientiousness, self-respect, reverence, obedience, patience, hope, faith, kindness, generosity, unselfishness, courage, firmness, energy, perseverance, industry, self-control, independence,

affection—these are the characteristics which, well balanced and under control, make a great character. Add to these the vivifying, uplifting power of religion, and you get not only a great but a saintly character. It would take a book three times the size of this one to pass in review the propensities and feelings characteristic of human beings, and methods of cultivating them. Certain faults will be dealt with in succeeding chapters; let us now confine ourselves to some general considerations.

There is first the important subject of consistency—such a potent influence always, but particularly so with a young child, who expects exactness in word and act. Is it not Emerson who says, “He cannot hear what you say, what you are roars so in his ears”? The average boy looks up to his father, will look up to him always, unless that father proves unworthy and loses his son’s respect. But, alas! if that father says, “Be truthful, be straightforward, be fair,” and himself pursues devious ways, —takes mean, underhand advantage of others in his business or profession, plays the hypocrite and smirches his fair shield of truth,—of what avail is precept then?

“A scolding mother,” says F. H. Winterburn, “fond but high-tempered, was once electrified by her twelve-year-old daughter telling her gravely that she was not ‘judicious.’” Poor mother, but still poorer child, who had seen her idol’s feet of clay!

Perhaps a mother punishes her little daughter for telling a fib, but the same day receives a visitor with effusive expressions of pleasure at her arrival, though her daughter knows the visitor to be unwelcome. How much better it would be for parents voluntarily to

doff the garb of perfection, lay before their children the truth of their own imperfection and weakness, and all help each other along the difficult road. The child will not lose respect for a parent who does that, rather give sympathy; and every victory the father or mother gains over the besetting fault will encourage the child to try its best.

Mrs. T. W. Birney describes the method an impatient mother might follow thus: "She gathers her little brood about her and tells them she is so sorry for the impatient words—such words are always wrong, no matter who says them; will they help her to be patient, will they come quickly to her side and kiss her if they think she feels troubled or cross? Such mothers and fathers will say to their children, 'I am sure you want to be brave, true, strong men and women.' And, best of all, they will strive with might and main to be brave and true and strong themselves, that they may look into their children's eyes and say, 'This way is best; it seems hard, but you will be glad some day.'"

Many students of child nature strive to find traits characteristic of all children, and speculate, "Are children this or that?" Professor Sully, like other child psychologists, in that fascinating book, *Studies of Childhood*, aims at bringing law into the chaos of child thought and action. But the fact is that in quite young children, even when only a few years old, there is the same diversity of character elements as in grown people, and it is quite easy to discover what they are. Indeed, without such discovery, how can any attempt to train and successfully build up a character be possible? Here, for instance, is a child who has apparently told an untruth. She says a little friend came to play with her

two days ago. The mother shakes her head reprovingly. "Oh no! Dorothy. Little Mabel is away at the sea-side." But Dorothy persists Mabel played hide-and-seek with her in the garden. Then the mother thinks of her little girl's vivid imagination and liability to dream at night, and that accounts for it all.

Another child, absolutely truthful, indeed morbidly conscientious, describes a frock as blue when her sisters declare it is grey, simply because her ability to discriminate colours is weak. To her, blue and grey are alike blue.

Another child will say she met fifty sheep in the lane, but it is known there were only twenty. She is a child with indifferent power of observation, particularly weak in calculating, and with the sense of wonder strong—exactly the child who meeting a flock of pushing, scrambling sheep in a narrow lane would estimate them at beyond the real number. Each of these three apparent untruths, it will be noticed, were not due to moral defects, but a stupid person who did not understand the causes might err by punishing all three children severely.

Parents who fail are usually the hard, domineering, aloof - keeping ones, who regard their children as possessions to be disposed of as they choose. They have no sympathetic understanding of them, and though they may truly love them, they fail with one after another of them, because their whole attitude and treatment is wrong from the beginning. A time will come when boy and girl have to stand alone, to act and decide on their own initiative; all right character training is a preparation for that; if then, on arriving at years of discretion, sons and daughters are unfit for such

responsibility, it is too late to retrieve past errors in upbringing, and naught but the bitter fruit of failure remains.

The boy and girl must have freedom to grow and develop their own precious individuality, and it makes all the difference to their going whether they are held in with bit and bridle or given the rein under judicious guidance. Cross a child always, and you get a sullen temper or a weak one; humour him foolishly, and you get tyranny. Sometimes a father seems to think because of the food, shelter, and clothing provided, a son or daughter ought to recognise his generosity by gratitude and obedience to his wishes in every particular. What a mistake! This leads to friction, opposition, and if there be any self-respect on the part of son or daughter, to flight from home at the earliest opportunity. The independent son or daughter thinks, though he or she may not say so, "I did not ask you to bring me into the world; nor am I liable for what I have cost in food, shelter, and clothes. I will earn my own bread and live my own life as soon as I can." How much better to prepare each child for the day of self-dependence, so that there be no clash of wills, or rude awakening to incompetence, as is even now sometimes the case with home-kept daughters.

The lack of sympathetic understanding on the part of a parent must harden and injure a child's character; where it is present the child realises early that governance is best and that law is necessary for the well-being of all in the home, that the parents themselves are under law, that for them as well as for the children there are an "ought" and a "must."

Unless you know the child, it is so easy to be mis-

taken in the motive prompting an act, as the following incident shows. A little girl visiting her grandparents was sharply rebuked because she refused bread at dinner. Her grandfather thought she was fastidious; as a matter of fact the child, though she would have liked bread, refused because she could not see any in the room, and did not wish to give the trouble of getting some for her. She was too timid to give the reason for refusal, and even when a grown woman remembered that scolding with pain. A superficial knowledge of a particular child may inadvertently encourage a besetting fault. The girl who does apparently unselfish little acts for people *may* be prompted solely by desire for approval, self-assertion, and personal glorification; in another child one such unselfish deed may be a crisis in the formation of character. To praise the acts of the former is to add fuel to the fire of love of approbation till it blazes into vanity. The loss of a prize or some coveted distinction in class may prove the best thing that could happen to a boy overburdened with self-conceit, whereas a good score at cricket may lay the foundation of self-respect in the character of a humble-spirited one.

Some time ago a letter appeared in one of the daily papers, sent by a father who wished to inculcate thrift in his young son. The method followed was a horrible one,—no other word fitly describes it,—for the boy was deliberately encouraged to prey on the stupidity, ignorance, and trustfulness of his relatives and acquaintance in order to make money out of them—trafficking and bargaining in the spirit of a very Shylock, and every act of successful overreaching the father sealed with approval by adding a commission on the profits of the bargain. As if there were not already too many un-

scrupulous money-grubbers preying on society in every business and profession without making misers of school-boys !

Suppose, on the other hand, the sense of property is weak, as it is in many of the human derelicts who walk the streets penniless and starving. No sooner do money or possessions come to some people than they give or fritter them away ; fortune after fortune would dissolve in their hands, for they *cannot* keep. Generosity is a sweet and beautiful quality in a young child, but in excess it is kind to check it, for the child's own sake. He needs clear teaching about the rights of property so far as he can understand them. At first every little one knows no distinction between mine and thine, and as readily helps himself to a toy in a shop as to a flower in a garden or to a drink of water. When he finds his parents differentiate, he learns some things may be touched, others not, but he cannot learn that instinctively. Having learned to value property, he will not waste, especially will he never waste bread, the staff of life.

Fortunate is the boy or girl born into a family where character training is considered of pre-eminent importance—not in an obtrusive, introspective, dig-it-up-to-see-how-it-is-growing way, but so that by example, by skilful teaching, by wise choice of companions, by judicious provision of books and literature with noble ideals, all fostering influences are there to help the tender feet along stony places, to aid the weak hands to tear away the briars. A child's faults must be taken in hand in good time, for often before the parents realise the boy or girl has left childhood's malleable days behind the character is set, and only life's stern lessons or great

spiritual upheavals can change it. "Give me the first six years of a child's life, and I care not who has the rest." A wise saying to be kept in mind is: "A fault is a virtue run to excess; temper it, and it becomes a virtue again."

CHAPTER VII.

WILL-POWER AND SELF-CONTROL.

“Little or great is man,
Great if he will, or if he will
A pigmy still,
For what he will, he can.”

CHRISTINA ROSSETTI.

Value of will-force—Conflict of wills—Obedience—The child under law—Self-control—Breaking the will—Stubbornness—Indecision—Emotion and reason—Encouragement of self-mastery.

SELF-WILL! Therein lies the root of nine-tenths of the trouble of bringing up children. With some there is an inherent tendency for the will to pit itself against another's, and the child is at issue with all governance. This is troublesome and unpleasant for the ruling powers, but is a far more hopeful sign than tame subservience, since it is a foregone conclusion that the child who is incapable of self-assertion, unable to stand up for itself and show “spirit,” will soon be overcome in the inevitable struggles with life's difficulties. Therefore the parent who has a strong-willed, determined boy, who knows his own mind and wants his own way, is to be congratulated if—so much depends on the if!—the boy is wisely trained and early learns to rule his own will. That is the crux of the whole matter.

Will-power is a great dynamic force stimulating the

whole character and intellect; under control it carries a man of moderate intellectual endowment to the top of his ambition; uncontrolled, misdirected, it brings a man of fine intellect down through vacillation and weakness to mediocrity or failure. Firmness has been called the anchor of the mind: it produces staying power; it keeps the whole vessel of the mind under restraint; it strengthens all the mental powers, and if it works in conjunction with will-force, we have a strong, determined, reliable character.

“In dealing with my child, my Latin and my Greek, my accomplishments and my money,” says Mrs. Washbourne, “stead me nothing, but as much soul as I have avails. If I am wilful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will and act for the soul, setting that up as an umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me.”

Here as always, the child's judgment is comparatively weak, therefore the father cannot expect his young boy to use his will-force in a perfectly reasonable way, for what the boy wills is determined by his feelings and limited by his intelligence. “A boy's will is the wind's will.” Nor should it be forgotten that disobedience may be due to forgetfulness. What he wants to do and say and have at this time of childish unreasonableness does not always accord with what his parent thinks good or expedient; hence collision, protest, crying, and scream-storms. The father has presumably better judgment, possibly a will as strong as, or stronger than, his son's, and greater physical strength. How will the conflict end? Impatience and anger should never be shown in

managing the self-willed boy. The father must know to what he can appeal—the boy's affection, self-respect, desire to do right, his wish for approval, his habit of submission, his liking for doing certain things. There is always *something* of a right kind that can be appealed to, provided the boy is thoroughly understood from head to foot. Fear of punishment is a distinctly low motive, though unfortunately it is one to which appeal is most frequently made, as also to selfishness, greed, pride. A shocking instance of obedience through bribery came to the writer's notice recently. The boy's mother had got into the habit of bribing him with sixpences to do what she wished. As a natural result he schemed for and obtained this bribe on every possible occasion. Once established, the habit of expecting reward for obedience degrades the child's whole nature. Sense of right and wrong, not gain, not expediency, is what should be roused in every child as soon as possible. The will usually meets its first crossing when something wanted is withheld; a cry follows, and to stop that, the toy, the unsuitable food, whatever it may be, is given. Here is valuable knowledge for the child: if he cries, he gets what he wants. Who can blame him for putting his knowledge to use? If, from the first, crying for a thing fails to bring it, the crying habit is never established.

Going to bed is particularly disliked by some children, especially going to bed in the daylight, and that is only natural, for the labour of the day is done, and the father is home to enjoy the children's company, and they his; so the plea, "Just a few minutes more, mother," is heard in most homes. Yet it is far better for the children's well-being that bedtime should be

fixed by that immutable piece of mechanism, the clock, and a precedence for laxity avoided.

For a child always to expect a reason for an order, or to get into the habit of arguing the point, is subversive of real obedience. It is best, therefore, never to give an order unless sure of its wisdom and of the power to enforce it. A child allowed to argue will find out some weak spot; but if he knows the parent is wise and kind, he is likely to give joyful obedience, for after all the normal child is not only law-abiding but a stickler for custom and order, and well aware he is under law. "A weak mother," says Herbert Spencer, "who perpetually threatens and never performs—who makes rules in haste and repents them at leisure—who treats the same offence now with severity, now with leniency, as the passing hour dictates, is laying up misery for herself and her children." What chance had the little boy whose mother sent his sister to find him with the injunction, "Go and see what Tommy's doing, and tell him not to"?

There are children who naturally fall into ways of respect for the law and order of home rule, so that though possessed of strong wills, their characters are more balanced; and this compliance responds to sweet reasonableness in their management. Cases of glaring disobedience stand out all the more clearly in contrast with the normal obedience of the law-abiding. The fault is often in the commander. E. Harrison tells of a tired child in a train who refused to be put to sleep, and how a little tactful management soon changed her into a willing sleeper. This was brought about by a fellow-passenger suggesting that each little finger in turn was sleepy, and, in the words of Froebel's Mother's

Song, telling it to go to sleep, while doubling it up cosily into the little one's palm. Here is the lullaby which wrought the magic :—

“Go to sleep, little thumb, that's one.
Go to sleep, pointing finger, two.
Go to sleep, middle finger, three.
Go to sleep, ring finger, four.
Go to sleep, little finger five.
I take them and tuck them snugly all in bed, sound asleep.
Let naught disturb them.”

There is wisdom in expecting, and letting a child see one expects, obedience with which the child's will is in full accord, using tactful suggestion, but never giving a command outside the capacity and understanding. Surprise at any possibility of refusal will sometimes prove effectual on the appearance of symptoms of disobedience. When, however, there is no possibility of avoiding a tussle of will by strategy, there should, for the child's sake, be no shirking on the parent's part. Children differ so much in character and disposition that treatment successful for one is failure for another. Winterburn advises : “In great and permanent matters, restraint; in little and transient matters, liberty. In all cases, restraint only during the period of ignorance and irresponsibility, and a removal of it when reason has been attained.”

“H. H.” writes an interesting account of the struggle a small boy had to overcome his determination not to say the letter “G,” a letter of the alphabet to which he took a dislike, and which he pronounced with difficulty. The boy was an uncommon child, aged about four, sensitive, spirited, and active-minded. One morning, in repeating the alphabet, he refused to say the letter,

declaring he never meant to say it again. The mother, dreading a contest she had long foreseen, said, "Now, Willy, you can't get along without the letter G. The longer you put off saying it, the harder it will be for you to say it at last; and we will have it settled now, once for all. You are never going to let a little bit of a letter like that be stronger than Willy. We will not go out of this room till you have said it."

Notice the skilful suggestion—that it was a conflict, not between the mother and her boy, but between the boy and a little letter, and the affectionate union of herself with her child in his undoubted determination to master the letter. Then through all the morning with patient cheerfulness the mother waited, refusing to go to dinner at her boy's suggestion, on till bedtime. Still no "G" was said. "Oh, mamma, why don't you make me say it?" met the reply, "Because, dear, you must make yourself say it. I am helping you make yourself say it, for I shall not let you go out of this room, nor go out myself, till you do say it; but that is all I shall do to help you. I am listening, listening all the time, and if you say it in ever so little a whisper, I shall hear you. That is all mamma can do for you." Bedtime came, and the child went to bed: next day passed, the mother giving the child everything he asked for, but it was not until the third day in the afternoon, when both were getting worn out, the conquest was achieved. "Suddenly he sprang up, walked toward her with all the deliberate firmness of a man in his whole bearing. She says there was something in his face which she has never seen since, and does not expect to see till he is thirty years old." But he said the letter quite clearly.

The writer speaks of the boy ten years later thus:

"His self-control and gentleness are wonderful to see; and the blending in his face of childlike simplicity and purity with manly strength is something which I have never seen equalled;" and she wisely concludes: "Few mothers, perhaps, would be able to give up two whole days to such a battle as this; other children, other duties, would interfere. But the same principle could be carried out without the mother's remaining herself by the child's side all the time. Moreover, not one child in a thousand would hold out as Willy did. In all ordinary cases a few hours would suffice. And, after all, what would the sacrifice of even two days be, in comparison with the time saved in years to come?"

If there were no stronger motive than that of policy, of desire to take the course easiest to themselves, mothers might well resolve that their first aim should be to educate their children's wills, not conquer and "break" them. To break the will! What a fearful thing if it were possible to turn a human being into a weak craven, helplessly dependent on the will of another; for that is what a broken-willed man would be. The better way is to enlist the child on your side in the tussle against obstinacy. A self-willed boy must be taught to rule himself—to choose the course of wisdom and right, and of his own accord walk therein. "He that ruleth his spirit," we are told, "is better than he that taketh a city." Coercion may force him to carry out another person's will, but he is no nearer exercising his own will-power; and such coercion frequently repeated fires resentment and hatred in the heart.

In *How Gertrude Teaches Her Children*, Pestalozzi says: "Man readily accepts what is good, and the child willingly listens to it; but it is not for your sake that he

desires it, master and educator, but for his own. The good to which you wish to direct him must not depend upon your varying moods or temper; it must be a good which is good in itself, and in the nature of things, and which the child can recognise, for itself, as good. He must feel that there is a necessity for your will in things which have to do with his well-being before he can be expected to obey you."

Stubbornness is due to the union of a strong will, some courage, and small reflective power; it is not surprising, therefore, that we should find stubborn children. They are positive and persistent because their reasoning is insufficient to enable them to see all round a question, and the greater the pressure of another will, the more obstinate is the child. With such, tactful ways, appeal to affection, respect for some person or public opinion, desire for justice and kind dealing may prove effectual. The obverse fault, indecision, has spoiled many a life, and is a weakness needing careful eradication; for a child is so naturally dependent on his elders for important decisions, and the points he is called on to decide are so few, that the defect is too often unnoticed, and the child grows up a "wobbler," coming to his parents to decide what he is old enough to decide; later on unable to choose which career to follow, and so becoming a Jack-of-all-trades, shilly-shallying between several sweethearts, following first this political party, then that, joining first one religious community and then another.

Much may be done to draw out and help on a boy's or girl's decision over matters that are unimportant and not contest-raising. A mother will put before her little daughter choice of this or that amusement and suggestions for arriving at a decision—to play in the garden, or to go

shopping : it is only possible to play a quiet game under the trees because the sun is still fiercely hot ; if she goes shopping with her mother, there will be an opportunity to buy something for a cousin's birthday present ; and so on. Such a child will benefit by learning to play chess, and should have some one as companion who has strong powers of reasoning, comparing, and criticising.

Disobedient and obstinate children are sometimes possessed of violent tempers. Now there is, of course, only one legitimate excuse for temper—wrong-doing in some form or other. But children, for reasons that have been mentioned, have little restraint over their passions, and so we get hot tempers, crying, fits of screaming, painful for all concerned. By forethought these can often be prevented. For instance, when a mother has proved that her baby boy cries when not allowed to go down to the garden gate to see his father off in the morning, and a wet day comes when the child has a cold and must not go out, she will at the critical moment attract the boy's attention to something very interesting ; if it is a treat to him to fumble the notes of the piano, she will let him do that. Remove the condition likely to cause an upset, and none occurs. Meanwhile the child's self-mastery can be strengthened in other ways which do not involve conflict.

“ The great problem of bringing up a boy,” says Forbush, “ is not to make him a good boy only while he is a boy and when he is at home, but so to nurture him that when he is a man, and wherever he may be, he will be a man of self-determining goodness.” A parent may so rule as to make the child incapable of self-rule, just as a much-ruled nation loses the capacity for self-government. How this self-mastery comes about is one of the mysteries

of our nature; but it does, and the headstrong boy develops under wise training into the man with

“ the reason firm, the temperate will ” ;

it certainly will never come about by over-government.

Jean Paul Richter writes of “ A weak child who at every step in life must be entangled with a ‘ stop,’ ‘ run,’ ‘ be quiet,’ ‘ do this,’ ‘ do that.’ Your watch stops while you wind it up, and you everlastingly wind up children and never let them go.”

CHAPTER VIII.

GOODNESS AND NAUGHTINESS.

“Virtue kindles at the touch of Joy.”

K. D. WIGGIN.

Care in discriminating—Affected by health and weather—Quarrelling—Inquisitiveness—Timidity and cowardice—Kindness and cruelty—Shyness and forwardness—Hypersensitiveness—Contentment and happiness—Foes to naughtiness.

IT is difficult enough for people to really know those with whom they live, to know them so that they can count with anything like surety on their actions in certain circumstances, and as a result misunderstandings easily occur; and with children we are even more liable to make mistakes, since in their ignorance and with their limited powers of expression we may quite misinterpret their actions and words.

A strange instance of this occurred in one of the London police courts, where a father appeared against his little son, whom he described as unmanageable. The boy's chief offence appeared to be stopping away from home at night. According to the evidence he seemed a bright, intelligent little chap, and when asked by the magistrate why he kept out at night, replied that he did so to give his little brothers more room in the bed they shared together.

The magistrate was apparently satisfied that the boy was speaking the truth. If so, here was a father incapable of discovering, or callous of the fact, that he had, not an incorrigible, but a little hero for a son. Such a story may well make elders pause and look more closely into children's motives; for a naughty act may be prompted by a good motive, but a good act may also be prompted by a bad motive. The child who, when two slices of cake, one large and one small, alone remain on the dish, politely hands it first to his little sister, both having been taught it is selfish to take the largest piece, may be guilty of greediness, or he may hand the dish to his sister in all sincerity, wishing her to enjoy the larger slice. Which motive is at work? It is, of course, a mistake to say, "Naughty boy!" or "Naughty girl!" "That was a naughty thing to do" detaches the child from the naughtiness.

Many of the naughtinesses of little children are traceable to their physical condition or surroundings—the weather, over-excitement, sleepiness, cutting a tooth, an attack of indigestion, or some other small ailment. Keep a child well, happy, and busy, and naughtiness usually takes to itself wings, and we are far on the way to have a good, sweet-tempered, lovable nature. In a baby, so-called "naughtiness" takes the form of fractiousness or screaming; this *may* be the child's protest against hunger, discomfort from clothes, cold, heat, or pain from wind-spasms. When older, some physical ailment vents itself in crossness, irritability, and quarrelsomeness. The child is out of sorts, but if the mother fails to discover that for herself, she is not likely to hear it from the child. Rarely indeed can she learn anything reliable con-

cerning a child's aches and pains, even in a serious illness. So she must trust to the evidence of her own sight and touch. Nervous, excitable children are easily upset by changes in the weather, especially thunderstorms and enervating heat, which cause lassitude; such cases should be carefully distinguished from fits of naughtiness.

Children do not think of consequences, and a rash, uncontrolled impulse may cause one to hurt another; that is an additional reason why children should not play without a surveillant eye. Among those who usually play happily enough together, a pretty sure sign of disturbance is the tendency to dispute and quarrel. It may be wise to separate them, giving each something to do or play with in different parts of the room; the atmosphere of the nursery under these conditions calls for tactful control and watchfulness. Toys will get broken sometimes, puzzles and towers that take long to construct may be inadvertently upset by a little brother or sister; soldiers get trodden on, dolls' heads broken, and it is hard for the owner to understand the damage was accidentally done. If it really was intentional, the delinquent should hand over his pet toy to the injured brother or sister to play with for the time, and, if possible, be helped to mend the broken toy, so fitly learning the law of restitution. The dominant will is likely to bear down weaker ones, regardless of the claims of justice; but at all costs fairness and even-handed justice must be taught in the nursery.

A plan usually successful is to treat the naughtiness as though it were some disease to be got rid of as quickly as possible, or a naughty spirit to be driven away and

replaced by a good one; this rouses the interest of play and diverts attention. Thus the child is not humiliated, but has the joy of being victor in the contest. In this kind of exorcism—so real to primitive races—a poker, a pair of pincers, or a whip may be the pretended weapon of extermination. That temptation takes a concrete form to the child mind, the following incident shows. A little girl was picking currants in the garden—a forbidden act. Her mother saw her from the window and called, “What are you doing? What did I tell you not to do? You should say, ‘Get thee behind me, Satan!’” “So I did, mother,” was the reply, “and he pushed me farther into the currant bushes!”

Inquisitiveness may lead a child into various naughty acts. Prompted by it, it follows something attractive in the street, strays away from nurse or mother, and loses itself; smashes a drum to discover what is inside; listens to what is not intended for little ears. Curiosity should be legitimately exercised on things a child needs to know and ought to know. The mind will probably never be so alert again in absorbing information, therefore it is essential it should be concerned with profitable things. E. C. Hewitt says: “One time some boys started to enlighten a comrade of mine on some topics which had just begun to interest their inquiring minds. Thanks to his home training, he stopped them with a dignified ‘My mother told me all that a good while ago, but she said it was vulgar to talk about it.’ By a few thoughtful words this boy was armed against the vulgarity of his associates for all time. Such training as that a man carries with him to the grave, and, what is very important, he passes it along to the next generation.”

Cowardice is a weakness from which some children never suffer; they are born with latent courage, and early in life they face everything, familiar and unfamiliar, with apparent unconcern for possible danger. Such children, we say, do not know fear; they ride cycles, climb trees and cliffs, plunge into deep water, or face an angry person without a qualm. This is no merit to them; they can no more help being courageous than they can alter the shape of their mouths or noses. The defect of this quality, cowardice or timidity, manifests itself physically or morally, sometimes both ways. Of the two sexes, girls are oftenest weak in physical courage, boys in moral courage. Both deficiencies must be overcome if the girl and boy are to grow up strong characters. Some children were once taken to a bishop to bless, and to the surprise of the onlooker, when placing his hands on their heads, he prayed that the boys might be pure and the girls courageous. On some one suggesting he had reversed the petition, he said no, that was what each wanted most. And he was right.

Physical courage can be strengthened by outdoor games and sports, and the example of others; moral courage by argument on some subject of interest, by indoor games of skill (such as chess), by reading stories of others' bravery, and by keeping before the mind high ideals of moral courage. Sarcasm at timidity is usually productive of more harm than good, at any rate with young children, whose feelings are too tender for a lash from which even grown folk wince. Such a method of inflicting pain is only to be used on a callous nature responsive to no gentler touch.

Cruelty in a young child is in a different category

from cruelty in an older boy or girl. The child who pokes his fingers in the kitten's eyes does not dream of hurting it; but the big boy does know he will pain the kitten when he throws stones at it. Teasing and bullying seem to be remnants of barbarism; they result from a union of combativeness, destructiveness, and love of power, unrestrained by kindly feeling and conscience. In extreme cases, and in unfavourable environment, we get the hooligan; in mild ones, the playful teaser. Perez mentions a small boy who crushed flies in a book to see the design resulting from the impress, and every one knows the story of the child telling the fly to die as he crushed it on the window pane, as amiably as if he were inviting it to suck a lump of sugar. Such children, never having felt pain, could not sympathise with the sufferer. One small boy of four, after being half an hour in his mother's sick-room, said to his nurse in all good faith, "I have had a very nice time; mamma's ill"!

"The love of power which is born in almost every boy," says Ennis Richmond, "is about his most valuable characteristic, and can also be the occasion of his worst temptations. It is a quality of the embryo man which can be trained to thoughtful, protective love of others, to a longing desire to use this protective strength, this power, for the help and protection of the weak." Its downward direction is shown in bullying. "You ought never to allow in your boy one touch of that spirit which looks on the suffering of another as an entertainment for himself." It is the spirit of the pudgy American boy in the well-known picture sitting pensively on a doorstep and suddenly rousing himself to say,

"Nobody loves me. I'll go and eat worms." How is this spirit to be cast out, if there? In these ways:—

1. By subjecting the bully to bullying or teasing, and telling him *why* you do it, just to show *him* how it feels. The boy who amuses himself by pulling off the legs of flies may well have one of his legs grabbed and held tight a few minutes, while it is pointed out to him that his leg is still on, though he pulled the fly's right off.

2. He can be disallowed such freedom as would bring an opportunity for bullying or teasing, unless he cares to try these on with boys bigger than himself, which he will not, being too much of a coward.

3. He can be reasoned with on the subject and shown the demoralising effect on himself. Unless he be cured betimes, a bully develops into a man who preys on helpless people for his own pleasure and the gratification of his animal instincts.

Are relatives blameless in all these matters? Do they invariably set an example of peaceableness, courage, modesty, and kindness? On honest examination it may be discovered the copy is at fault somewhere, and while haste is made to remove the mote in the child's eye, there may be a beam in the parent's; often the very fault blamed in the child is inherited from one or both parents.

It is a dreadful thing for a father or mother to find a child has been unjustly rebuked or punished; the bitter regret of that has been voiced in the pathetic little song of a grief-stricken mother, called "Bobbie." It begins—

"Oh, the words that I said, my darling!
Oh, the words I would fain recall,
When I chided you in my cruel passion,
You that I loved the best of all.

It was I! It was I to blame, my darling!
You took the blame
To yourself instead.
'Bobbie's so sorry, mother darling!
Mother, forgive me,' you wept and said,"—

and has the heart-broken sequel—

"And now I sit by your bed, my darling,
Empty, empty by night and day."

Ah! let us err on the side of kindness—always.

What is the cause of forwardness of behaviour, which seems so foreign to the condition of childish dependence? It would seem, like many other childish failings, a good power misdirected, run off along a wrong track. The forward boy is self-dependent, self-respecting, courageous, all excellent traits when balanced by consideration for others and deference to their rights and feelings; but that is where the boy is wanting, and so the world in general pulls him up and snubs him to teach him a lesson he has not learned. If he does not profit by that, he grows into a self-assertive tyrant or impudent snob, a spirit unclothed with modesty. The shy boy is the exact opposite. He may have self-respect and self-consciousness, but he lacks self-reliance, is too reserved, mistrusts others, is perhaps a trifle timid, and like the sensitive child needs encouragement, otherwise he may appear rude. Set him to forget his shyness, to mix with other people, to express his opinions in conversation and in debating societies, to recite for the amusement of children, to act as cavalier to mother and sisters, and he will lose the shyness which makes him awkward during certain years of his life, but once overcome, will leave him that desirable creature, a modest-minded man.

The sensitive child is in special need of sympathy and understanding. Hypersensitiveness is the usual accompaniment of a highly-strung nervous organisation, which will not only entail inevitable suffering throughout life, but will make the possessor capable of enjoying to the full the highest and best it has to offer; for the finer the organism, the greater the capacity for pleasure as well as pain. The difficulty lies in strengthening the power to resist and push aside what exhausts and injures the nervous system. There should be plenty of exercise in bracing air, while introspection is checked, and an atmosphere of contentment secured. A sensitive little girl then blossoms as a flower does; and just as choice blooms need most care in cultivating them, but are worth in the gardener's eyes all the trouble expended on them, so she will repay tenfold the watchful tenderness lavished on her. She may shrivel up into a self-conscious, timid, ineffective woman, or develop into a strong-souled, warm-hearted humanitarian.

Happiness is a good investment with a large return. "If you make children happy now, you make them happy twenty years hence by the memory of it," says Sydney Smith. But that is not accomplished by letting a child have his own way at every turn, and gratifying each passing whim; the rebuffs he will meet in future life would make too great a rebound. The elements which make for a contented, happy childhood are a sufficiency of food, clothing, and creature comforts, loving, wise discipline, liberty that is not licence, and opportunity for physical and mental activity to useful ends.

"Satan finds some mischief still for idle hands to do" is eternally true. Fill the thoughts and hands with desirable and useful things, and there is no room

for mischievous ones. If a man can confess to himself, "Work has been my salvation," to a child also useful occupation leaves neither time nor opportunity for the pursuit of wrong. He is happily busy, realising the joy of usefulness, exercising creative power, no idle drone in God's universe.

CHAPTER IX.

SOME WAYS OF SPOILING.

“Place upon his head the helmet of rational self-determination, put into his hand the sword of aspiration, and above all, give to him the shield of faith and reverence, so that he goes forth to defy the demons of appetite within and the devils of temptation without.”—E. HARRISON.

Early spoiling—Difficulty of undoing the harm—Ill-temper and screaming—Sullenness—Jealousy—Selfishness—Greediness—Pilfering—Destructiveness—Falsehood—Vanity.

EVERY one agrees a spoilt child is a nuisance a worry to other people, an anxiety to his parents, a burden to himself, and of course no one means to be so cruel as to spoil him; yet the spoiling is done. Admitted it is no easy matter to draw the line between judicious management and lax control, yet severity and foolish indulgence are far apart.

When one comes to examine the difference between a spoilt and an unspoilt child, the main distinction appears to be that in a spoilt child self is so prominent that it excludes everything else, and this dominating selfishness has been growing from cradle-days, begun in the first hours of existence, for the baby soon realises that its likes and dislikes, its crying and its smiles, its wants and its amusements are of paramount importance, and then begins the reign of tyranny. All the seeds of spoiling may be effectually sown by the age of three,

and if the weeds are to be uprooted, it will be at the cost of much suffering for the child, bitter regret on the part of the parents. Spoiling produces what some one has called "a trained-dog sort of child, who will not leap through the hoop unless he sees the whip or the lump of sugar."

A child is spoilt by letting it scream. "*Letting* it scream!" perhaps some mother says. "My baby *will* scream." He would not, if as a young baby he had been discouraged in it, unless, of course, adverse conditions before birth are the cause. He screams because his will is balked, and because he knows by experience screaming is the quickest way to get what he wants. If unreasonable crying never gets him his way, he gives up the attempt. If crying brings petting and soothing, he will cry at the slightest hurt, so long as he has any one to hear him. Most children cease crying when the audience deserts. If he knows a rebuke awaits him for carelessly knocking against an object, he hides his pain; if he is told that men do not cry when they are hurt, because *they* are brave, he struggles to keep his tears back. Sometimes if he is told that some one or something he loves dislikes crying, that will stop him; the incentive depends on the child's character. The writer recently met a little girl of eighteen months, from whom a nasty tumble on to the fire-irons only brought a little whimper. "She has been taught not to cry," her mother said in explanation.

The passionate child who gives way to scream-storms may do himself physical injury, and if he does not rupture himself, yet exhausts his nerve force, and is for the time being demented; hence one speaks of "a fit of passion." Unless caused by disease of the brain—

when of course medical treatment is necessary—the child should as far as possible be isolated from conditions known to cause the scream-storm, for every day passed without one is so much gained on the side of the child; while he screams, leave him severely alone, but reason with him *after* the attack; get him to feel he has in you an ally and helper in mastering his temper; show him the ugliness of passion—a looking-glass suddenly presented may prove effectual. On no account let him get his way because he has shown temper, but let him feel he is disgraced.

An observant mother or nurse takes warning by premonitory symptoms, and diverts the attention to something interesting, or springs a surprise in time to prevent an outburst. If possible, she gives an opportunity for the explosion to vent itself in legitimate channels—the boy to beat his drum or run round the garden, the girl to clap her hands or skip. Older people find relief in playing march music; and starting a favourite song might perhaps send away the demon of anger. The hopeful point is that an outburst of passion in a child is not the deliberate act of a grown person who hates and wreaks vengeance. It is unpremeditated and transitory, and, as the reason and will-power develop, can be controlled.

But there are other forms of ill-temper, one in particular which, though less vehement and noisy, is yet difficult to deal with and lasts longer. The sulky, sullen, morose child nurses an injury, thinks itself maltreated and misunderstood, pities itself, hugs the grievance, and suffers in silence. The habit of sulking grows by repetition. A baby never sulks. The best thing to be done is to get the child to realise the selfishness, the ugliness,

and the rudeness of such exhibitions, while encouraging him to overcome the weakness. If children were taught the *duty* of being pleasant and agreeable, we should see fewer pouting lips, sullen brows, and lowering glances, and the world would be a cheerier place. When the sullen fit has passed, a sympathetic talk about it, pictures contrasting a happy-tempered face and a sullen one, and suggestions for self-conquering the defect are to be recommended.

Wounded love of approbation is often at the root of it. One little girl used to take refuge in a favourite story-book, and so conquer her enemy. As humour and sulkiness are antagonistic, the former can be suggested as an antidote. It should not be forgotten that sullenness may arise from a disordered liver, in which case the child needs dieting and possibly more exercise. A small child is sometimes helped by thinking of the temper as a personality—a naughty imp—outside itself, that must be banished. This detaching of a child's good self from his evil one, the warfare of his soul between what I *ought*, and what I *want*, the struggle of the best in him against the forces of evil, is so interestingly set forth in Bunyan's *Pilgrim's Progress*, where virtues and vices are personified, that this wonderful allegory may interest the child in overcoming his own faults. In it he will learn the effectual power of prayer.

We talk of "the demon of jealousy," a defect man shares with the higher animals, and which can sway even baby feelings with terrific force, because emotion overbalances reason. A dog is jealous of the caresses lavished on a baby, and a deposed baby is jealous of those bestowed on a new baby. How can it know it is as dear as ever to its parents if another child is constantly engaging

their attention? The ugly demon will flee if love for the baby is once aroused; in perfect love there is no room for jealousy; and the same plan can be carried out with older children. There is no favouritism in the ideal family, no possibility there of bitter suffering through father or mother lavishing their affection on one child at the expense of another.

We shall be going to the root of all spoiling if we consider for a while selfishness and some of its manifestations. This is Nature's provision for safeguarding the young life; a really unselfish little child would be something abnormal. It craves warmth, food, comfort, regardless of any one else's needs, until the parents' intense love and sympathy for it rouse responsive gratitude and love. Then the child has to be taught to consider others besides self, to take pleasure in doing little services for them, to give as well as receive caresses. The spoilt child does not do that, but is ever taking, taking, taking, so that by the time he is grown up the habit of getting and never giving has become a very strong one indeed. The mother who sacrifices herself for her children runs the risk of making them selfish. One of the pitiful things of life is to see a parent lavish a wealth of affection on a child and reap nothing in return but waywardness, ingratitude, and selfishness; nor does it detract from the bitterness to realise the spoiling is traceable to foolish indulgence in childhood. "How sharper than a serpent's tooth it is to have a thankless child!"

In a large family there is little fear of one child becoming selfish, but an only one stands in dangerous isolation and exposure, and nothing but the wisest training can prevent selfishness from mastering him.

Besides a training in unselfishness, doing something for another is a real satisfying pleasure, which it is well children should enjoy to the full. Little ones soon take delight in carrying, fetching, and helping about the house. Who so delighted as the small thing of three helping her mother dust, or the little boy in knickers who manages to lace up his boots? To let a child take presents of flowers to a friend is a beautiful outlet for the spirit of giving. Then the care of pets may be suggested, especially for boys. Girls find an opportunity for showing tenderness and protecting love in caring for their dolls, and later for a baby brother or sister—an instance of Nature's wise provision in setting children in families, so that they learn from and teach each other. The kindergarten is a great help in encouraging altruism, and to it the parents of an only child would, for this reason, be wise to send the little one, even at an unusually early age; it is old-fashioned, if not precocious, without the society of other children, and some one has said feels itself in the midst of adults "overwhelmed by giant beings."

A frequent form of selfishness is greediness—for other things beside food, but chiefly for that. It is not easy to draw a line of distinction between a big healthy appetite and gluttonous inclinations: a gluttonous child may be described as having a big appetite satisfying itself grossly; a greedy one, as selfishly taking what it fancies, regardless of others' likings. Both faults, if unchecked, are as harmful to the child's future as ill-temper; both show lack of control over the lower nature. It used to be the rule for children to be plainly fed; with the swing of the pendulum, they are now often pampered in the matter of food, and their fancies

indulged. We do not need to show children, as Louisa Watts did in the thirties of the last century, the wickedness of "guzzling John," who was sent to bed for gobbling his slice of grandmamma's cake, but we might consider greedy habits from a wider standpoint than is usually done.

It is well if you can get a child when quite young to eat what you know to be suitable food, and in illness the great advantage of this is evident. Children can be got to eat cheerfully things unpalatable, and the doing so is training them to conquer their inclinations; in fact, the overcoming of food-fads is an opportunity for strengthening the will-power; only get the right incentive. But it should be remarked, there are such things as natural antipathies; some people are ill after eating eggs or oranges. Most children dislike meat fat, and their bodies do not need it; they like sweet things, and their bodies require sugar. Pure sweets, preferably home-made, eaten in moderation at proper times, do good; but the girl who knows not when to stop eating them, and the boy who knows not when to stop cigarette-smoking, invite future trouble and lose mastery over their appetites.

Our homes, our pulpits, and our schools are striving to make the rising generation temperate. Only a few years ago a certain boy was set to write at school an essay on the dangers of alcohol. He is now a freshman of eighteen at a university, and sends home the menu of a college dinner at which some four or five toasts are down to be drunk. What, one wonders, is the good of encouraging temperance, if at a "seat of learning" it is held in contempt? Did Mr. Gladstone make his protest in vain?

The following incident was given by Dr. Norman

Macleod as an instance of spoiling by a foolish mother: “‘Give me some of that,’ said a boy of seven or eight years of age to his mother, who was seated on the deck of a steamer in which I happened to be lately. The mother had some eatables in her hand. ‘Hold your tongue, Peter,’ replied the mother. ‘You won’t get it.’ ‘I want *that*,’ again demanded Peter, with increased earnestness. ‘I tell you,’ said the mother, looking at him, ‘you shall not get it. Is not that enough for you? Go and play and be a good boy.’ ‘But I want that,’ reiterated Peter, beginning to sulk and look displeased. ‘What a laddie!’ exclaimed the mother. ‘Have I not told you twenty times never to ask a thing when I say that you are not to have it?’ ‘I want *that*,’ cried Peter, more earnestly than ever, bursting into tears. ‘Here,’ said the mother, ‘take it and be quiet. I am sure in all my life I never saw such a bad boy.’” Here the mother deliberately encouraged (1) disobedience, (2) greediness, (3) nagging.

Greediness sometimes brings in its train picking and pilfering—stealing is not the word to apply to the child’s visit to sideboard or pantry; but as soon as a child can handle things, he should be taught the rights of possession: if he finds an object, to seek to restore it to the owner; also to be careful not to touch, knock over, or injure articles for sale in shops, and to take special care of anything lent to him. Children whose parents are comfortably off are not exposed to the fiery temptation to steal bread; then all the more reason their ideal of honesty should be a very high one. The steps to pilfering are—secretiveness, inquisitive prying, coveting, taking. When a little boy first went to school, his mother was much distressed to find he brought home

with him his schoolfellows' pieces of indiarubber. Awful thoughts of his future tormented her; but it all came right. The misdirected acquisitiveness soon ceased to find gratification in indiarubber; the child learned the rights of property, and satisfied his acquisitive propensity by acquiring knowledge!

The aggressive energy which in the grown person finds legitimate expression in sports, manual and intellectual work, in the child finds an outlet in destructiveness. Tearing paper, flicking off leaves with a stick, breaking a sister's doll, notching the furniture with a knife may be reprehensible, but they are evidence of energy which needs turning into legitimate and useful channels. Why not show how to tear the paper for stuffing a play-room cushion or making paper animals, how to carve a wooden spoon, cut a grass border with an old pair of scissors, carve a fretwork box, stud a box with nails, or in some way discourage mischievous over-destructiveness while encouraging constructiveness?

It has been mentioned that there are hindrances to a child's clear conception of truth; nor can one expect anything like a true idea of it before the fourth or fifth year. Falsehoods are told because—

1. Reality and imagination are confused; a dream appears real, an incident a dream, and so the child "romances."

2. Certain of the perceptive powers are weak, and where there is inadequate or inaccurate perception the memory fails to retain what is imperfectly seen, and any attempt to do so results in mental confusion.

3. Contact with inaccurate or untruthful people brings disregard for truth.

4. The child may exaggerate for the sake of effect.

5. He may misinterpret the words heard. His vocabulary is very limited.

6. Fear hinders a timid child from frankly confessing the truth, and so he prevaricates, "hedges." On the other hand, want of moral perspective may cause a conscientious, sensitive child to be in agony over a deviation from exact truth.

7. Sheer mischief and love of fun is gratified by misleading others. Humour is at the bottom of it.

8. Lastly, some children have no real reverence for truth.

Among people who strictly adhere to truth, with playmates who are truth-tellers, listening to tales and anecdotes in which truth is shown as heroic, falsehood as mean and contemptible, assisted to accuracy by promptings and suggestions of parents, there must be a natural deficiency in the capacity for truth, or some disease, if a child persists in deliberate falsehoods at the age of ten or so. Sully has an interesting chapter, full of anecdotes, on "Children's Lies," in *Studies of Childhood*; and Professor Drummond pertinently says: "If some one would publish a study of the untruths which adults tell to children, I think it would help us to be more charitable in our estimate of children's veracity. Apart from the deliberate untruths which are often told for the purpose of checking the child's inconvenient curiosity, think of the careless and inaccurate replies which are thought good enough responses to his desire for knowledge. Think, also, of the banter in which many adults indulge, finding pleasure in the ready credulity with which children swallow all sorts of marvellous fabrications. Careless guardians, again, often emphasise their orders with all sorts of promises and threats

which they never intend, and which the child quickly discovers they never intend, to fulfil. In these and other ways grown-up people, who perhaps regard themselves as perfectly truthful, not infrequently, I fear, are responsible for undermining children's respect for truth."

A child spoilt through over-petting is almost certain to become vain; the girl vain of her clothes and appearance, the boy conceited.

One word about clothes. No sensible mother "dresses up" her child, but she does lay stress on the garments being neat, clean, and suitable for the occasion, especially able to stand the wear and tear of play. It can happen that an artistic-souled child suffers much, may even grow cross and plain-faced through having to wear ugly garments, or an elder brother's or sister's cast-off ones. The desire to appear nice is not due to vanity, but springs from self-respect and has its moral aspect.

"The stormy mutinous youth, grown wise,
Looks out and in, with older eyes,
And in his limitations sees
His helpers, not his hindrances."

SUSAN COOLIDGE.

CHAPTER X.

THE QUESTION OF PUNISHMENT.

“Take heart with the day and begin again.”

Purpose in view—Nature’s methods—Elimination of personal element—Limitation of discipline of consequences—Punishment natural to the offence—Mistakes—Rewards—Delays—Corporal punishment—Other methods.

IN the training of children no problem calls for greater wisdom and discrimination than the choice and administration of punishment. The child who is to bear it is so immature in body and mind, so much weaker and more ignorant than the parent, that untold harm may be done if the punishment is excessive, or if it leaves behind a feeling of resentment, or anything but full consent to its justice and an earnest desire not to offend again. Besides, children differ so much from each other; the punishment inflicted on one may prove wholly beneficial, while the same punishment may do another irreparable harm.

In the selection and degree of punishment, therefore, not only the gravity of the offence, but the character and physical condition of the individual has to be considered. Frequent punishment is a sign of weakness on the parent’s part, an open confession that previous punishments have proved ineffectual and non-remedial; indeed, the better the management, the less need for

punishment at all. There are delinquents, faulty and heedless, who are frequently in hot water, and so often undergo punishment that it comes to be looked on as a normal state of things, and loses most of its effect. Then it is more than high time the ruling authority reconsidered its ways. Children who are very troublesome and always calling forth reproof and scolding under one nurse or governess, have been known to be perfectly behaved under another of different character and temperament. Perhaps a little boy has gained a reputation for some form of naughtiness. "There you are again! You *naughty* boy! Didn't I think you'd go and do it?" may reveal the impelling suggestion which urged the boy to the act. Was he not *expected* to do it? "Give a dog a bad name and hang him," the proverb runs. Why not let the boy have a chance, and show you hope and expect better things of him? It is easy enough to condemn: the whole world will yell condemnation at the man who goes down; but it takes more than a world, a God, to raise him up to the height of his possibilities.

The father is dealing with a being morally immature, whose sense of right and wrong can easily be warped by mistreatment. "In punishments," says Forbush, "a father learns most how hard it is to be God to a child." "Nothing," he says elsewhere, "is more beautiful about a child than his forgiveness. As the dog brings his wound to the master who has caused it, so, in sweet unconsciousness that he is magnanimous, the child clings to the parent who has spoken thoughtlessly or cruelly. Oh, for this, my child, forgive me, that I have so often deserved your forgiveness! And yet I need not pray so, for the child has forgiven without being

asked and without reluctance. . . . But the time is coming when that forgiveness is withholden. Not that the boy would not like to pardon, but when he becomes a genuine personality, the lad with the self-respect which personality implies and a new sense of justice, as yet more sentimental than judicial, cannot forgive the wound to himself without consenting to his own soul-murder. Here is where the test of parenthood comes. Here is where the insight of a parent is best shown, when he knows how to see that the issue is not obedience to the parent by the child any more, but the lad's obedience to himself. In a sense it is true that after fourteen or so the child cannot obey another if he is ever to be more than a child. To break a will now is to break a life. The exercise of authority now for its own sake means the death of all kindly relations between parent and child for evermore. Here is where are played the saddest tragedies in some of the most Christian homes."

What is the purpose in view in punishing? It may be (1) retributive; (2) exemplary and preventive; (3) reformatory. Of these three, the last is most frequently ignored, yet it is vastly important. Secure that, and you have all that is wanted. A loving-hearted child will experience severe punishment in the withdrawal of a father's or mother's approval; she sees the surprised pain at wrong-doing in that father's or mother's face, and hears sorrow in the voice. Shamefaced, she is full of remorse, says "I'm sorry," and further punishment is unnecessary. Another sufficiently severe punishment would be temporary banishment from the parents' presence. But there are children who fail to respond in this way, either through some fault in early training —

being possibly "the uncontrollable children of ill-controlled adults,"—or because of some obstacle in their own natures.

A self-willed child often learns best in Nature's way, by the discipline of consequences. Rousseau and Mr. Herbert Spencer have laid stress on this method of punishment by natural results, because of its impersonality, its inevitableness, and its suitability. If a child runs a pin into its finger, or pokes its hand between the fire-bars, the penalty is physical pain, and however many times the act is repeated, it is always followed by pain. Heedless steps usually result in a tumble, too much sweet-eating in indigestion, and so on. The child can blame no person for the ensuing punishment, and though when quite a baby it may do so, that is probably because a foolish person has been heard to blame some object, "Naughty table—or chair—for hurting baby!" The first tracing of effect from cause is probably interwoven with the law of discipline of consequences, and its beneficent teaching runs on all through life. "If," says Spencer, "the youth entering on the business of life idles away his time and fulfils slowly or unskilfully the duties entrusted to him, there by and by follows the natural penalty; he is discharged, and left to suffer for awhile the evils of a relative poverty. On the unpunctual man, ever missing his appointments of business and pleasure, there continually fall the consequent inconveniences, losses, and deprivations. Diminishing practice teaches the inattentive doctor to bestow more trouble on his patients," etc.

But the discipline of consequences, though in most respects excellent, has its limitations. Adults must suffer the results of wrong-doing, but the consequences

to children might in certain cases be fraught with too much danger, especially as they have such weak foresight. To allow a child to play on the edge of deep water, to handle a sharp knife, or to suck a painted toy, might be letting it learn the drowning capacity of water, the sharpness of a knife, or the poisonous nature of paint at too great a cost. Therefore some person has to intervene, forbid the act, and punish the child who refuses obedience. But a child may test by experience, after disregarding a warning, that a hot surface burns, that—we are supposing the child is strong—green gooseberries and plums upset the digestion, that bathing three times a day is injudicious; but he must not suspect a plot to “catch him.” Some children will obey, but so slowly, reluctantly, or temporisingly that the act almost amounts to disobedience, and this is sometimes favoured by the grown person allowing discussion and argument on the matter, thus giving a loophole to the child for finding innumerable reasons, valid or fictitious, why he should have his own way. As far as possible punishment should be natural to the offence—retributive, not arbitrary. The punishment for upsetting a water-jug should be sponging up the water; for breaking a teacup, picking up the fragments and using a coarse kitchen cup; for spoiling clothes, wearing shabby ones, or the trouble of changing.

A little girl who, through a defective sense of time, is frequently late in getting ready to go out, should be allowed to feel the result of unpunctuality by missing some treat; but the mother should warn her beforehand, “It is now two o’clock. Be ready to start at four o’clock with your brothers and sisters.” The whole family should not be upset at the last minute and

lose the train because the unpunctual child is not ready.

One who probed deeper into the cause of the child's failing might arrive at the decision to train her to estimate the passing of time—one minute, three minutes, five minutes, one hour, etc., and give daily exercises to help her in accuracy. Many a fault is attributed to a defect in character when it is purely intellectual, and training, not punishment, is needed. It is possible the child might be dilatory, or she might be dreamy and unpractical; the remedy in each case would be different. A certain small boy is awkward, clumsy, knocks things over, bangs the door, and handles fragile articles as though they were made of cast-iron. This may come from short-sight or imperfect control of the muscles, but it may also arise from inability to judge the weight or pull of an object. If so, the boy should be exercised in lifting, pulling, handling objects to overcome the weakness, not badgered and scolded for it.

That word scold! What a track of irritation it leaves behind! Have you seen a child stand helpless, tearful, or sulky, while torrents of scolding words were poured on its luckless head? Watch the child subjected to a scolding tongue, and see how very soon it in turn becomes a scold—the shrill, excited voice, the extravagant words, the passionate accents, the threats, the accusations are reproduced by the childish lips, and how hideous they are! Whereas a few quiet, impressive words of reproof said to the child alone—never in the presence of others—would fulfil the end in view, preserve the child's self-respect, and teach him a lesson in self-control and good manners.

The manifestation of uncontrolled anger is a noisy

weakness, but moral indignation kept under restraint is forceful as a gun preparing to fire, and, like it, claims attention and respectful fear. It is essential that before inflicting a punishment the child should perfectly understand it is not done in vindictiveness and anger, rather in sorrow and reluctance that he should have to suffer for his misdeed, and that the object is to help him to cure himself of the fault. He should also understand punishment *must* follow wrong-doing. Every violation of law, physical, moral, or mental, has to be paid for, and some time every human being has to learn this. To be allowed to do a thing three times but not the fourth is to subvert the child's idea of justice, destroy respect, and condone disobedience. The childish perspective of right and wrong is weak, therefore very tenderly, very encouragingly, he should be helped to clear ideas of what is wrong and punishable, what is right and praiseworthy.

Negative goodness is no matter for approval, far less for reward; and it should be quite enough for a child to hear "You did right," when a question of morality is involved. For instance, to reward the telling of truth, or an attempt to find the owner of a lost article, is to depreciate the greatest satisfaction the child can have for such an act—the approval of his conscience; for how can the voice of that mentor become clear to the child unless it gets a chance of being heard, which it cannot do if drowned by plaudits? Here virtue is its own reward. A child egged on to right behaviour by indiscriminate praise becomes greedy of it, vain, and self-satisfied. On the other hand, a young child, lest he get discouraged, should always receive the parent's loving smile of approval for what costs an effort.

Suppose toys are left strewn about on the floor at

bedtime for nurse or mother to pick up, though John has often been reminded to put them away, and has been warned that if his bricks and soldiers are left out again he will be deprived of them. Next day, brickless and soldierless, he has no favourite toys to play with; but the lesson going home, he is careful to put everything away—hair-brush, towel, shoes, and clothes neatly folded at bedtime. Next day he gets his bricks and soldiers again. “We rob our children of one of the greatest aids to self-government and self-control when by any means we free them from the consequences of their own wrongdoing.”

There should be no long delay in administering punishment; it ought to follow quickly on the offence, while the child has the fault clearly in mind, but not too quickly, lest the parent should, in giving it, show the slightest irritation or anger. Wait till next day, and who could punish the child who has forgotten the fault of yesterday and comes smilingly and joyously for a morning kiss?

The penalty must suit the offence, and be neither too slight nor too severe. If past generations erred on the side of severity, the present one is in danger of going to the opposite extreme and allowing children and young people to do pretty much as they like. Perhaps one parent hands over all punishments to the other. Too often the mother bears the brunt of them, the father, in the short time he is with his children, fearing to lose their love and be regarded as a stern administrator of justice. A great mistake. Children like being under just and liberal control, and respect those who enforce obedience; besides, the father ought to bear his part of the burden of responsibility. E. Harrison says:

"A child readily realises that scattered toys must be gathered up, that soiled clothes must be changed, that tardiness necessarily brings a loss of opportunity, that money foolishly spent by him will not be re-supplied by the parent, that teasing or tormenting the younger brother or sister causes a loss of the society of the maltreated one, that petulance upon his part brings silence upon the part of the mother. . . . When the punishments thus fall upon the plane of the deed in these minor offences, the child soon learns to recognise the loss of respect which comes from lying, the dissatisfaction of ill-gotten gains, the weariness of hypocrisy, the wretchedness of jealousy, the bitterness of envy, the isolation of selfishness; he sooner learns that contentment comes only with honest gains, that respect follows always the upright man, that love springs up around the sympathetic soul, that happy participation is the reward of the unenvious, and that joy fills the unselfish heart."

At one time corporal punishment was the chief method of correction, and it still holds place in our public schools. We will not discuss the use of the cane in the hands of a headmaster, where, however, it can hardly do credit to scholar or school discipline, but consider whipping by the father in the home. There must have been something very faulty in the early days of training for the father to resort to it at all. Only a serious moral offence or a brutal act of bullying, perpetrated by a boy whose moral sense is deficient and on whom no finer appeal has any effect, can excuse such a penalty. In its nature it is degrading, revolting, and dangerous, likely to rouse brute passion, deceit, and cowardice, and blunt the sensibilities; and if it does not

do that, it will make him feel a "whipped cur," one with the brutes, a creature to whose higher nature it is vain to appeal, otherwise appeal to it would have been made. One writer has tried to prove by statistics that children make light of corporal punishment, but that depends on the children. Those reared in a single room where blows are almost as frequent as oaths naturally regard them as a matter of course; but this does not detract from their brutalising effect. And what strange confusion must be engendered in the mind of a boy who is indiscriminately spanked for disobedience, unpunctuality, dirtying clothes, and telling lies! Boxing the ears should be regarded as a criminal assault, nothing less, for it may permanently injure that delicate organ, the human ear; besides, a restlessly energetic child already has the part of the brain about the ear in an over-active condition; to stimulate it by a blow is hardly the way to subdue that over-activity. Slapping is advocated by some mothers, and strongly approved as effective. Possibly—with some children; with others it would certainly be productive of harm. Anyhow, it must be very difficult to eliminate irritability or the *appearance* of it in the slapper, and the child is very likely to copy this method of correction on younger brothers and sisters, so too are nursemaids, knowing it to be an approved method.

Other kinds of punishment are confinement, sending to bed, sitting still, deprivation of the usual food or substitution of bread and water, performing set tasks, learning lessons, denial of some pleasure, forced apologies. They may be wrong or may be right; it depends on the child. A lazy, phlegmatic one would rather enjoy than otherwise a few hours in bed or being forced to sit still

five minutes in a chair doing nothing, whereas an active boy or girl would feel confinement and restraint intolerable. To learn anything from a lesson-book as a punishment is a dubious choice, and likely enough to make the boy or girl associate, if not all knowledge, then that special branch of it with pains and penalties. Disapproval of the united family would appropriately meet some act of rudeness or discourtesy to a servant. Forced apologies are rarely genuine, but if the whole family express disapproval by sending the offender "to Coventry," he or she will soon wish to return to favour. Alienation from the parents' approval and love is naturally followed by shame, consciousness of wrongdoing, and remorse for it.

Kingsley says: "The best way to punish one's self for doing ill seems to me to go and do good,"—a wise word which parents can pass on to their children.

CHAPTER XI.

MORALITY AND RELIGION.

“We’ll bring Him hearts that love Him ;
We’ll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways.”—ANON.

Scope of child’s morality—Growth of moral sense—Example and precept—Early moral and religious teaching—Children’s prayers—The mother’s lessons—Incentives to righteousness—Bible stories—Children’s difficulties—Religion in the home.

IT is evident that a baby knows no difference between right and wrong; it is neither “moral nor immoral, but unmoral,” and its subsequent standard of good and evil is the result of influences brought to bear on it.

That is true; but without the *capacity* to respond to those influences the child could not rise ethically above an animal. In a normal child conscience is inert, like a seed in dry earth awaiting the fostering influences of sun and rain to spring into life. “To the child,” says Beremini, “all things are possible, good and bad, and the thousand and one intervening stages; only dispositions and tendencies are present, and the results are whatever comes of environment.” To expect response to altruistic appeals at an early age is unreasonable: a morally precocious child is as deplorable as a mentally

precocious one; hotbed morality and exalted religious sentiments in a child of eight or ten are unnatural. "To expect or strive for a religious experience in a young child is as foolish and pathetic as to seek to secure an apple crop from saplings." One mite, asked if it had "lifted its heart to Jesus," admitted often having tried, but doing so made it feel sick. It was a physical effort that had been made!

With a child, right feeling must precede right thinking and right doing, for his emotional nature is intense; his idea of right and wrong is dependent on his father's and mother's approval, and chiefly a matter of good habits. Religion to him means little more than "being good," doing what he is allowed to do, and loving those about him.

"The principal thing that a child has to do morally before he is twelve," says Forbush, "is to grow a conscience. The principal thing after that is to get power to use his will. . . . If he obeys me, that is discipline; but if he learns to obey himself, that is character." To begin with, he is self-centred; but his very selfishness, emotional explosiveness, and love of physical comfort are his safeguards. With the development of the sense of personality, about the age of three, and the dawning of sociability, he will offer to share his cake with another, though he may want it back when he sees it being eaten. His mother's approval is on the side of self-denial; that is weighty; next time there is less hesitancy, and gradually habit takes hold on the child, and he submits to law.

Until about the age of twelve the child is in accord with moral law mainly for selfish purposes, but between the ages of four and twelve, through story, example, and

daily experience, he has gained an appreciation of justice, truth, and unselfishness; after that age he considers the effect of his acts on others; personal obligation, duty, are prominently before his eyes; he is anxious not only for justice to himself, but tries to get it done to others. Conscience, when aroused, must not be morbid, timid, introspective, or its action is weakening and injurious. A sensitive child, hyper-conscientious and but slightly endowed with hope, stirred to religious emotion, is like a patient continually under the probe of the surgeon, and is on the way to become a religious melancholic. A healthy conscience is found allied to a healthy body and a well-balanced mind.

Moral training before twelve years of age can well cover the formation of right habits, including accuracy of observation and thought; conformity to home discipline; self-control and endurance of hardship, such as refraining from crying when hurt; doing the disagreeable before the agreeable, *e.g.*, learning lessons before going out to play; forming high ideals and acting up to them, condemning wrong-doing in others, but pitying the doer and forgiving him. How far it is advisable a young boy or girl should know of deceit, dishonesty, trickery, over-reaching, selfishness, and cruelty is a difficult question; for self-protection they must know something, yet it is a terrible thing to destroy faith in human goodness. One plea for fiction and history is that their revelation of wickedness lessens the shock of this discovery in real life. Let us be beforehand, and see that the powers of the young soul are enlisted on the side of righteousness, that the boy and girl love to do well and see others do it, that they "ring clear without crack or muffle"; and so, come what may, their feet are set in the right direction,

they have the approval of conscience, the comfort and aid of true religion.

The moral sense grows in the child under the favourable environment of a Christian home; but in a slum dwelling amid brutal and criminal surroundings what chance has it, though the child be born with all the aptitudes for moral growth? The power of suggestion alone is very forceful; it impels reverence for truth, for the wonders of Nature, for the wisdom of the Creator. "Froebel," says E. Harrison, "tells the mother that by the *good things that she thinks*, she can bind her child to good by many links; in other words, that the good thoughts within her heart tell themselves through her bodily gestures and expressions of face, impressing silently the child's heart." In time he learns that his parents are not the originators of moral law, but are, like himself, subject to it, and discovers also, that in obedience to that law all men find their truest happiness.

The boy who sees the father he loves on his knees, and watches him live the life of an upright, honourable, Christian gentleman, has a strong incentive to righteousness. But when practice fails to accord with precept, the lad is in sorry case. He is told not to be uncharitable; but what if he hears unkind, slanderous things said of people not there to defend themselves? He is told not to tease his little brother or sister; but what if his uncle jeers at and makes fun of his school exercise or poor cricket? He is told he must be kind and not get cross; what if he hears his father or mother pour forth a stream of scolding words on a servant? What idea of reverence for God's house can he get, when, on Sunday morning, breakfast, dressing, and walking to church are scrambled through to arrive in time? Some

boys and girls experience a moral shock when they find their father take a half-ticket at a railway station for one who is over age, though small, or hear him talk of evading the income-tax.

These are potent but indirect influences. There is, besides, direct religious teaching, not to be relegated to the Sunday school and the day school, but to be taken glad advantage of in the home. How and when should a little child's direct instruction begin? As soon as he can understand words his mother will pray for him, as she puts him to rest, a simple little prayer, thanking the good kind God for His love and kindness during the past day, and asking for His care during the coming night. This brings to him the idea of a wise, powerful, and loving Father and Jesus his Elder Brother, who care for him and wish to see him happy and good. Gradually, as the child's intelligence permits, the scope of the prayer will be widened to embrace all mankind: "Please bless everybody." When the child can talk plainly, he will learn to say a little prayer after his mother, a phrase at a time, till he says it without prompting. The Lord's Prayer had better be reserved till a year or two later. One or more of the following verses might be used, but it should be ascertained by questioning that the child knows the meaning of each word. Wesley's hymn is in such universal favour that it is given here in part, though it has the blemish of the word "simplicity," which is difficult for a child to understand, and equally difficult for the mother to explain.

- (1) "Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

Fain I would to Thee be brought;
 Gracious Lord, forbid it not;
 Give me, dearest Lord, a place
 In the kingdom of Thy grace.

Fain I would be as Thou art;
 Give me Thy obedient heart:
 Thou art pitiful and kind,
 Let me have Thy loving mind."

C. WESLEY.

- (2) "Jesus, tender Shepherd, hear me,
 Bless Thy little lamb to-night;
 Through the darkness be Thou near me,
 Keep me safe till morning light.

Let my sins be all forgiven,
 Bless the friends I love so well;
 Take me when I die to heaven,
 Happy there with Thee to dwell."

- (3) "I am a little child;
 I can but little do.
 I have a precious soul to save.
 Lord, teach me what to do."

- (4) "Jesus, Friend of little children,
 Be a Friend to me;
 Take my hand, and ever keep me
 Close to Thee."

Not many prayers have been written for older children. Here is an extract from one of the Rev. W. Watson's *Prayers for School Boys and School Girls*:—

"I willingly and gladly entrust myself to Thee for the day. I cannot tell what will befall me, but Thou knowest everything, and whatever Thy purpose concerning me is, help me to fulfil it. Help me to feel Thy presence in my heart, and to make that presence apparent to others, by the life I live, the words I utter, the actions I do. Aid me in my work throughout this day. Help me

never to forget that Thou sustainest all who strive to do the right and destroy the evil. Lord, I pray for a diligent and faithful spirit. Help me to love my lessons and to feel that I am serving Thee in learning them. Enable me to keep my mind fixed on my immediate duty. May I be courteous to my teachers, affectionate to my companions, just and fair in all my dealings, bright and unselfish in my play, truthful, sincere, honest. May I never be afraid to defend the weak, to speak out for the right, and to suffer rather than soil my conscience."

The mother who helps her little ones by teaching them the finest texts from the Bible and some of the hymns that have been the bulwark of faith for ages, is storing their treasure-house of memory. Reading the Bible itself is a liberal education, library as it is of philosophic, literary, historic, legal, moral, and religious instruction.

As soon as a child can understand a five-minutes' story, he is ready for Bible ones. "He should not," says C. M. Mason, "be able to recall a time before the sweet stories of old filled his imagination; he should have heard the voice of the Lord God in the garden in the cool of the evening; should have been an awed spectator when the angels ascended and descended upon Jacob's stony pillow; should have followed Christ through the cornfield on the Sabbath day, and sat in the rows of the hungry multitudes." And all this he hears in pure Anglo-Saxon English, whose poetry, picturesqueness, and force are unsurpassed in any other book in the world.

The parents will be careful that no tinge of gloom or familiarity shall colour the child's thought of God and His works. God is Love, not fear. The child knows not sin by experience; he must thrive and grow in an atmosphere of love and cheery kindness to all around

him. "How is it every one loves you?" some one once asked a little girl. "I tink it's 'cause I loves ever'body," was the appropriate reply, which speaks volumes for the home training of the little one. In religious teaching, as in all education, differences of character, temperament, and sex necessitate varied treatment. Girls respond more readily than boys, being usually more emotional, impressionable, and imaginative; boys must allow the full assent of reason, but can be appealed to through their manliness, honour, hero-worship. "Few boys," says Dr. Abbott, "can be induced to love Christ. Many can be induced to feel a loyalty to Christ as their Leader in the battle against evil; and it is therefore in this character of a Champion that the teacher should strive to present Him." To the little child, Jesus is a Friend; to the young boy, He is Christ, the King, to be loyally served; to the older boy, as he awakes to conscious struggle between good and evil in his own soul, He is Christ, his Saviour and Redeemer from sin.

In reading aloud stories that convey some moral or religious teaching, the mother should be careful not to read *at* any particular child, nor break off to expand or emphasise the lesson: to make a story a gibbet for a child's delinquencies is cruel; to read aloud a verse of the Bible and stop for elaborate comments spoils its graphicness. All the virtues, all the heroisms of life can be taught in happy ways, and many an incident silently drives home such lessons. Through Nature up to Nature's God is an easy step; so, by study of the flowers, the trees, the animals, the stars, the child reaches after the great wise Maker of them all, putting forth his little hand to feel after the Divine unseen One. Richter says: "When what is mighty appears in

Nature—a storm, thunder, the starry firmament, death—then utter the word God before the child. A great misfortune, a great blessing, a great crime, a noble action are building sites for a child's church." The mother can rouse thankfulness to God, gratitude for the beautiful day, for health, for power to work and play, for opportunity to help others, to give away something—service to those who need it. Not in many words, but in heartfelt ones, out of the earnestness of her thought, she can prompt here, suggest there—what a beneficent influence is hers! And then gratitude to the Giver of all urges to duty, to desire for His approval, the way to attain which the child discovers in the Bible, and ratifies by his own conscience.

If the children do not go to Sunday school, Sunday afternoon is the time the mother gathers her flock about her for the Bible lesson. If she can collect pictures and illustrative objects for this, so much the better. In Hetty Lee's *New Methods in the Junior Sunday School* she will find suggestive hints for teaching very little ones; also in E. J. Archibald's *The Primary Department* (Sunday School Union). There are several groupings in which the Bible stories may be presented to children: the Old Testament—agricultural and pastoral, heroic, royal, legal, prophetic stages; the New Testament—altruistic, philosophic, missionary, doctrinal. Numbers of the favourite stories show the criticalness of life and importance of preparedness for right choice (Cain and Abel, Abraham and Lot, Jacob and Esau, Moses and Balaam, David and Saul, Ruth and Orpah, Mary and Martha, the Publican and the Pharisee, etc.); the insidiousness of temptation (Adam and Eve, the Temptation in the Wilderness, Peter's lapse, etc.); cheer-

fulness and thanksgiving (the Psalms); God's protective care (Israelites' journey in the wilderness); the parables of the New Testament, ever full of interest, the child's picture gallery. Felix Adler has made an interesting analysis of Bible stories as the basis of moral teaching, dividing them into cycles and tracing the interaction of moral causes and effects. He suggests a list of some seventeen rules from the Pentateuch for teaching a child morality. To his book, *Moral Instruction of Children*, the reader is referred; also to Richard G. Moulton's *Old and New Testament Bible Stories*, and Cassell's *The Child's Bible* (illustrated).

A child's view of right and wrong, and the naïve expression of opinion, is sometimes startling in its clear-sightedness. The writer of *Home Rule* says: "A small child was looking at a figure of St. Michael weighing the souls; she saw the good soul kneeling devoutly and neatly in the raised scale, and the bad soul struggling in the lowered one. 'Mother, it's not fair!' she broke out hotly. 'If the poor bad man were properly tucked in like the other one, I don't believe he'd be a bit heavier!'" Kirkpatrick mentions a small boy who did not want to be Jesus' "little lamb," and gave as his reason that he would then have to eat grass. This shows how a truthful child of matter-of-fact mind gives a literal meaning to what he hears. Some children, asked one Saturday evening to choose a suitable hymn, wished for

" Ere another Sabbath close,
Ere again we seek repose."

This they interpreted as

" Air another Sabbath's clothes,
Air again—we seek repose."

The implicit trust in what is said may well make a grown person keep guard over the lips. The matter is a deeper one than it seems, because it must affect all one's religious teaching of the child. It is so easy to be positive, and the child then relies on the elder's assertion ; as, for instance, that his prayer will be answered ; so he expects an answer when he prays on his own account. But it does not come as he expects, and the child, troubled at heart, loses faith, unless he can account for it to himself. The thoughtful child tries hard to explain contradictions. It was one of this type of whom Professor Sully reports the following incident : “ ‘ Mr. C. (a gentleman she had known who had just died) is in this room ! ’ Her mother, naturally a good deal startled, answered, ‘ Oh no ! ’ Whereupon the child resumed, ‘ Yes, he is. You told me he is with God, and you told me God was everywhere, so as Mr. C. is with God, he must be in this room. ’ ” He also quotes, as showing a little four-year-old's homely conception of God, his question, “ Isn't there a Mrs. God ? ”

The parent has indeed need of grace and wisdom in leading the child towards the pearly gates ; hurry him, and the little feet stumble—there are so many stumbling-blocks !—neglect the word in season, and the favourable opportunity may pass. At the period of adolescence he will need every possible help, for if doubt seize on his mind there may be a war of practice against belief, science against the Bible, the world against the Church. If such be the case, Welsh's *In Relief of Doubt* (6d.) may help him. Nothing must be taught that will have to be undone in the future.

The spirit of morality and religion in the home, the school, society, the Church, the attitude towards religious

affairs, the keeping of Sunday, must have an important bearing on the young life. There are striking exceptions, but again and again the influence of Christian tradition in the home has sent forth successive generations of men into the Christian ministry and mission field.

CHAPTER XII.

HABITS AND MANNERS.

“Sow an act, reap a habit ; sow a habit, reap a character ; sow a character, reap a destiny.”

Formation of habit—Curing a bad habit—Sexual enlightenment—Acquirement by imitation—Inculcation of principles—Rudeness to children—Chivalry in boys—Behaviour at table—Out-of-doors — In church — Fidgeting — Noisiness — Order and cleanliness.

IT is a truism that we are all “creatures of habit.” Once possessed by this “effortless custodian of automatism” we cannot easily cast it aside ; about six weeks have been allowed as the time usually necessary for breaking a habit. Hence the importance of forming good habits in children, and *only good ones*. Physiologically thought leaves a track in the brain tissue ; repeat that thought again and again, the more definite and more easily traversed the track becomes. But the brain substance undergoes waste and renewal, so that if the thought and the habit resulting are to be continued, there must be constant repetition of it. Omit to do so, and other “habit” tracks can be laid down instead.

This means that a bad habit can be replaced by a good one, and involves the fact that education itself

depends on laying down or modifying habit tracks in the brain, a process not accomplished in a day, but just as a rough path becomes by constant treading an easy walk, so in process of time, provided certain conditions are fulfilled, habit becomes second nature. The advantages of right habits are:—

1. By repetition an act or thought, at first difficult, becomes easy.

2. The strain of conscious attention is minimised. Through practice a pianist ceases even to look at the keyboard.

3. The mind and body respond quickly and unerringly to the will as the result of habit.

4. The formation of good habits is the basis of morality and intellectual efficiency.

This is claiming much indeed for habit, but those who have trained children from infancy to manhood and womanhood will agree that it is not claiming too much. The foundation of habits of regularity in feeding, sleeping, personal cleanliness, neatness, and order can be laid the first day of existence; and early attempts at muscular control foreshadow all muscular movements. "There are few parents," says C. M. Mason, "who would not labour diligently if for every month's labour they were able to endow one of their children with a large sum of money. But, in a month, a parent may begin to form a habit in his child of such value that money is a bagatelle by comparison."

Here are her practical counsels for curing a bad habit. "*First*—Let us remember that this bad habit has made its record on the brain. *Second*—There is only one way of obliterating such record; the

absolute cessation of the habit for a considerable space of time, say some six or eight weeks. *Third*—During this interval new growth, new cell connections, are somehow or other taking place, and the physical seat of the evil is undergoing a natural healing. *Fourth*—But the only way to secure this pause is to introduce some new habit as attractive to the child as is the wrong habit you set yourself to cure. *Fifth*—As the bad habit usually arises from the defect of some quality in the child, it should not be difficult for the parent who knows his child's character to introduce the contrary good habit. *Sixth*—Take a moment of happy confidence between parent and child; introduce, by tale or example, the stimulating idea. Get the child's will with you. *Seventh*—Do not tell him to do the new thing, but quietly and cheerfully *see that he does it* on all possible occasions, for weeks if need be, all the time stimulating the new idea, until it takes great hold of the child's imagination. *Eighth*—Watch most carefully against any recurrence of the bad habit. *Ninth*—Should the old fault recur, do not condone it. Let the punishment, chiefly the sense of your estrangement, be acutely felt. Let the child feel the shame not only of having done wrong, but of having done wrong when it was perfectly easy to avoid the wrong and do the right. Above all, 'watch unto prayer' and teach your child dependence upon Divine aid in this warfare of the spirit, but also the absolute necessity for his own efforts."

There is one question that every parent must face, and the ignoring of which may entail serious consequences to the child's future happiness and well-being;

indeed, taken in the aggregate, it affects, if not the existence, the sanity of the race itself. To shirk the difficult and delicate matter of sexual enlightenment in the case of certain children is cowardly and cruel. Some day the boy or girl will know the facts, and the parent, not the schoolmaster or schoolmistress, is the one whose bounden duty it is to give information, the withholding of which may call down curses on his or her head. Why leave the knowledge to chance hints from low-minded servants, demoralised companions, or literature of an immoral tendency, instead of making sure the mystery of life transference and the responsibility in regard to it and to the organs of reproduction are presented in their lofty aspect? The mother should make quite sure the child never tampers with those organs in infancy and early childhood, that no bad habit has an opportunity of being formed. Transgression should meet serious reproof, and if necessary severe punishment, speedy cure at all costs.

As the child grows older and some time before the approach of adolescence, it will be well for the father to enlighten and instruct the boy, the mother the girl, leading up to the subject by a talk about the wonders of plant life, or at least presenting one of the excellent books on the subject, such as one of the "Self and Sex" Series. In concluding some plain-spoken advice about this subject in *Boyhood*, Ennis Richmond says: "There is nothing but cowardice in shirking the truth, in concurring in the raising of a wall of mystery and secrecy to hide the truths of nature, behind which the devil's game is carried on: that wall which Christ's command of 'Suffer little children to come unto Me' ought

to force us to break down; for surely the road of purity is the best one by which the children can approach Him."

Quite a small boy can be taught to lace his boots, dress himself, arrange his garments neatly on going to bed instead of leaving them in a heap on the floor—all matters of habit. It is the independent-fingered little chaps who grow into men who save the wife the trouble of being a kind of wife-valet. "Boyhood," some one has said, "is the time for forming habits, as adolescence is the time for shaping ideals," and what a number of them are to be encouraged in every child! Yet besides direct instruction and deliberate effort on the parent's part, there is the silent, impressive teacher of example at work. The imitative capacity is such a strong ally that we may be pretty certain a child set in the midst of nice-mannered, considerate, well-behaved people will follow their lead. Therefore he need not be constantly troubled with little points of etiquette that he will adopt as a matter of course when he sees they are habitual to his father and mother; but it is important he should have instilled into him the *principles* of nice behaviour, consideration and respect for others, modesty, gentleness in speech and action, and that his habits should be the servant of a good master—his will.

There is far too much reprimand on the negative side, which teases and worries children unnecessarily. "Don't do that, don't go there, don't bother" (when questions are asked), till one wonders the child does not say at last, "Is there anything I *may* do?" Little molehills of good breeding are not to be made into mountains of importance; a child has quite enough to learn without

being nagged at over non-essentials; and after all, when good models are before him, why worry over forms and ceremonies? It was recently the writer's good fortune to meet a charming little boy aged three and a half years, the only child of a wise mother. Tired of listening to the conversation of grown-ups, he turned to his mother at a pause in the talk, and with the winsomest courtliness said, "Will you 'scuse me, please?" Even a baby catches the spirit of politeness. The very movements and facial expression of those around, the tone of voice, the walk, the gesticulation with the hands, are faithfully repeated in the mirror of childhood.

The writer would plead for the larger issues, especially in face of the acknowledged degeneracy of public manners. Prohibitions against what interferes with the convenience of elders ring in children's ears, whereas the true inwardness of rules of right behaviour is too often ignored. A double standard is presented to the child, who finds there are "company manners" and—well, manners that are not "company." Little wonder he tangles up the threads of his own behaviour!

Still more perplexed must some children be, crushed in their little souls, or hardened into coldness and impudence, when they realise the law of courtesy for grown-ups does not apply to *them*. "Shut that window," calls a father to his little son, but to an acquaintance he only knows by sight he says, "Would you mind my shutting this window?" "Get out of the way, child," says an aunt to her little niece, but of a stranger she smilingly asks, "Will you kindly allow me to pass?" Only a child? True, but a human being with as much

right to be treated politely as any other; and think of the humiliation of being so addressed before others! Often a long list of commands and prohibitions is valueless because there is no correspondence between precept and practice. Rudeness calls up rudeness; disrespect, disrespect. To "shut up" exuberance and meet with want of sympathy the child who comes full of excitement to tell of some adventure, is to foster reserve and reticence which later on a parent would do much to remove.

Children quickly assume towards servants the manner of their parents; but the test of good breeding is not so much the behaviour to social equals or superiors as to inferiors, and you may know pretty well the type of home from which comes the school-boy who talks of "the slavey," and gauge pretty accurately the young man who refers to a young woman as "a nice little girl." Would a father have his boy chivalrous to all women, then let him set the example in his own home, where the boy usually gets his ideal.

This matter may seem a trivial one on the surface, but it is not. Thoughtful men and women must view with apprehension the increasingly unchivalrous attitude towards girls and women shown by modern youths, who barely conceal under outward politeness something very different. In this country some blame assuredly rests with the mothers. Do they clearly show they expect courtesy towards themselves and the sisters? Or do they let the boy see he is held of more importance than the girl, that his needs must have preference, his wishes meet with prior gratification? The mother who does that is rearing no manly son, but a selfish milksop,

who first despises a sister for being "only a girl," and later on all women because they are not men. Worse still, that son may, unless some saving power intervene, come to regard them as beings intended for his special gratification. The Teutonic race in far distant centuries held its women in high esteem; history records that nations that do otherwise are on the down grade, in danger of race suicide. But have we not in our midst, pulling in the right direction, the Boy Scouts, before whose minds are kept high ideals of chivalry—a band of healthy, truthful, useful young knights - errant? England surely needs a race of Sir Galahads, clear of eye, stout of heart, pure of life, to stand hand in hand with the best of her women.

Let us consider briefly some points of home training in manners. A child's behaviour at table is sometimes a thorn in the flesh to the parents as well as to the child. We must remember it is very difficult for him to control his movements so that no spillings, messes, upsets, nor chokings occur, but that if he takes his meals with those who behave properly he will soon imitate their nice ways. Attention can be directed openly to these. "See how nicely sister holds her spoon!" "Baby has eaten his bread and milk without a single spot on his feeder!" It is far better to commend a success than to reprove a failure, and that rule holds throughout child training. Why not make a little event of each step of progress—feeding alone, use of the fork, use of the knife, leaving off the feeder, sitting out the whole meal, and so on? Even if there are nursery meals, the mother does well to take at least one meal a day with the children to see that all is well, and that

the children eat slowly and noiselessly with shut mouths.

The parent who wants the children to grow up social successes and good conversationalists, habituates them from the first to interesting and intelligent conversation at meals. About the family table should hover the spirit of cheery, friendly, amusing, and chatty talk, to which each child contributes his or her best entertainment. Here the busy father and mother have their grand opportunity for teaching not only good table manners, but the gracious charm which perfects them, as well as the hundred and one things that no lesson-books or school can teach. There would be fewer *enfants terribles* if elders were more sincere in their social relationships.

Meal-time is sometimes an hour of revelation, for most people have some reminiscence of outspoken, naïve remarks of small children at table—the uncomfortable criticism of a guest or uncovering of a family secret.

“A gentleman who had lost his nose was invited out to tea. ‘My dear,’ said the good lady of the house to her little daughter, ‘I want you to be very particular, and make no remark about Mr. Jenkins’ nose.’ The company was assembled round the table and going on with tea, when the child came in. A corner at the table was found for her, and she looked around till her eyes fixed with a somewhat puzzled expression on Mr. Jenkins’ face. When a pause occurred in the conversation, the child exclaimed, ‘Ma, why did you tell me not to say anything about Mr. Jenkins’ nose? He hasn’t got any.’” A warning glance or a quick interruption can often prevent culmination in such personal

discomfort, but imagine such a little girl grown to womanhood without having learned to soften truth by discretion !

In the street a little boy learns to pass people on the right, to walk on the road-side of his sister, to raise his hat to a lady friend, to bear little parcels for his mother, to look at a person when speaking to him or her, to carry his body upright and easily, for he sees his father do all these things. His mother's smile of approval, and some such remark as "My little son is getting quite useful in taking care of us," goes farther than dozens of injunctions. "Your boy is such a little gentleman," some one once said to a mother. She herself was a sweet-mannered gentlewoman, and there you have the secret of it all. Instil into your boy or girl such maxims as "Do to others as you would they should do to you," "Put yourself in his or her place," "Noblesse oblige," "A place for everything, and everything in its place," "A stitch in time saves nine," "Be sure you're right, then go ahead," and *live them before their eyes*.

A great event in a little child's life is the first appearance at a place of worship—usually a trial to himself and those around, for he does not understand that his little voice must be silent, and that even in the singing it will not do to join in in his own sweet, untuneful way. At first it is better for him to be seated in a pew near the door, and be taken out before the sermon. A very lively child will find it hard to keep still and quiet any length of time, therefore should not be taken to church very young for others' sakes. There is no doubt, however, that the reverential atmosphere is good for every little child so soon as he can sit still quietly.

Children differ much, but most of them are able to sit fairly still from about the age of five. It is a mistake to let the child play with hymn-book, pencil and paper, or eat sweets; these things disturb the worshippers and encourage fidgeting.

“Don’t fidget!” How hard that is for some children of restless temperament, and how blind indeed are people who regard the passive child as “good,” the fidgety one as “naughty.” The fidget usually becomes the energetic man or woman, and can easily be given scope to work off the restlessness.

Noisiness is another source of vexation, but in checking noisy play one should remember lungs are strengthened by exercise, and that children need some vent for “letting off steam.” They can get it in singing—a fine lung-expander. A speaker is unable to judge the loudness of his own voice until experience has taught when it is incorrectly modulated—too loud or too soft, and how far it carries. This knowledge comes gradually to a child, very gradually to an unmusical one. Sometimes a little mimicry—no exaggeration, though—will prove more effective than the repeated “Don’t shout.” It is, of course, useless to say “Speak nicely,” “Speak gently,” unless the child is shown how.

Most children surrounded by orderliness, and accustomed to spotless cleanliness, will show discomfort at untidiness, soiled clothes and hands. The boy who does not mind having dirty hands might be inveigled into keeping them clean by an interesting lesson on the skin and microscopic observation of clean and dirty hands. The love of cleanliness and order in physical things is a good preparation for an orderly mind and clean thoughts. Who can tell how

often a good habit has saved a person from going wrong ? Indeed, we have the testimony of many good men that their mother's early training in good habits and right ways of life have helped to save them in the hour of temptation.

CHAPTER XIII.

MENTAL CULTURE.

“So rounds he to a separate mind
From whence clear memory may begin,
As thro’ the frame that binds him in
His isolation grows defined.”—TENNYSON.

Aims of mental culture—Intellectual faculties—Observation—
Reflection—Memory—All-round development—Hindrances—
Imagination—Intellectual home atmosphere—The child’s
bookshelf.

OTHER aspects of home training naturally claim, in a small book such as this one, a more prominent place than mental culture, because, for the most part, that is sought not in the home, but at school or college; yet as the foundations of intellectual training are laid in infancy, and culture is strongly tinged by home influence, it may be profitable to consider the intellect to be trained and methods of training.

Broadly, we have two aims in mental culture—the acquirement of knowledge, and the development of every faculty of the mind so that it acts effectively, harmoniously, promptly, and in perfect balance with all the rest. We are born with brains that vary in capacity, yet *every* power is capable of being cultivated. How best this is to be done, with the least effort on the part of child and teacher, in the shortest time, and so as to secure a

mentality accurate, keen, clear, alert, receptive, retentive, original, profound, and broad, is the problem always facing educationalists. In an attempt to train the intellectual faculties, to a certain extent motive or incentive is recognised as a valuable aid, but the full driving force of character in the working of them is by no means adequately recognised. Character and temperament are, however, of great importance, not only in their influence on morality and religion, but in the development and use of intelligence.

The intellectual faculties which parents and teachers seek to develop in a child may be classified thus:—

1. *Observant* or *Perceptive*, used in perception by the senses of—

(a) Form, size, weight, colour, number, order or sequence, locality, movement (historical faculty), and detailed particulars of objects.

(b) Time or rhythm, tune, language (medium of thought).

2. *Reflective*, used in thought — Causation (tracing cause and effect), comparison (comparing and contrasting).

3. *Semi-intellectual* — Ingenuity or constructiveness, imitation, ideality (love of beauty—æsthetic sense), humour.

In considering the above table of the intellectual faculties it will be seen that some completely equip the child for learning by means of observation of the world around, and then, having thus acquired materials for thought, other faculties use and combine these, reasoning, reflecting, and forming judgments upon them, urged to do so by some motive or other. It is interesting to notice the play of semi-intellectual faculties such as

ideality or love of beauty, the æsthetic sense so important in the study of art, music, and literature; ingenuity or ability to construct, exercised in the solution of arithmetical and mathematical problems, in essay-writing, in the composition of a picture, a poem, or a piece of music, as well as in needlework, art-crafts, and technical work of various kinds; imitation, copying what is heard, seen, or felt, throughout life an important aid to acquirement; humour, based on unexpected and odd congruities and incongruities, a mental tonic and memory prompter.

How can we train the young child to observe that it may know, and to think that it may reason?

Observation is trained by directing the child's attention to the colour, height, length, width, weight, shape or form, position and number of objects, especially the careful noting of details that will be useful. Blurred and vague mental images are the bane of all who have not learned to develop their perceptive powers; hence inaccuracy and exaggeration of description or diffidence in making statements, leading to innumerable disputations and quarrels. Was the cricketer stumped or not? "Seize" and "siege" both have an "i" and an "e" in the middle, but how do they come? The cake was cut up into six portions, but the eldest sister, to whom the cutting and distribution were entrusted, was mentally unable to cut the slices of equal size, and got credited with unfairness and favouritism. Inability to estimate the number of any given objects before a child's eyes may later bring him into difficulties. He cannot judge the seating capacity of a room, the pages in a book, the stamps in hand, the plants in a bed. In many ways, however, he can be deliberately encouraged to notice

quickly and accurately ; indeed, it is positive unkindness not to do so in the case of a child whose powers of reflection outbalance his powers of perception.

Why not show boys and girls the measurement of a foot, a yard, an inch, and fractions of a mile, the area of a floor, the capacity of a pint jug, a quart jug, a water cistern, a bath, the seating capacity of a tramcar (Don't conductors frequently say "No room," when there *is* room ?) and a church, the difference between 1 oz., 2 oz., $\frac{1}{4}$ lb., $\frac{1}{2}$ lb., 1 lb., the lapse of time, the number of sheets of paper in a packet and words on a page, detailed descriptions of a person's dress and appearance? All these things they might be encouraged to estimate, and enjoy doing so like a game or competition. Some unobservant children need this exact eye-training far more than book-learning, and it forms the material for memory and imagination to work upon.

One mother wisely took the opportunity of meal-time to get each child to give a description of what had been observed, encouraging at the same time self-expression and conversational power. Children enjoy being told to look a few seconds at a tray laden with miscellaneous objects, and to describe these on their withdrawal from sight. Visual memory can be trained and tested by exhibiting a picture illustrating one or more incidents, and, on its removal, requiring a detailed description. One day it may be very important that the boy or girl should notice the features and clothes of a person. Sherlock Holmes has shown, and magistrates daily bring before witnesses, the practical usefulness of minute observation. Letter-writing and descriptive essay-writing are excellent means of encouraging this.

Among the reflective or reasoning faculties great

importance attaches to Causation, which enables a child to find effects resulting from certain causes, and causes which produce certain effects. The first glimmerings of power to reason are watched for with eagerness in an infant, and naturally give cause for rejoicing. Opportunities for its exercise are constantly before the child—hence the frequent Why? What for? How?—but purely abstract, logical reasoning in any high form cannot usually be expected before the age of fourteen or fifteen; a little philosopher of ten or eleven is abnormal. In both logical and mathematical reasoning another faculty is involved, viz. comparison, or the critical power which brings together objects and facts for the purpose of discovering likenesses and differences; analysing, if the individual is somewhat destructive, synthesising if his mind is of a constructive tendency. Naturally the higher reflective powers are hard at work during the middle and later teens, just as the observant or perceptive faculties are most busy acquiring knowledge in childhood. For this reason, geometry that is easy to a boy of fifteen is a *pons asinorum* to one of ten. Occasionally one set of faculties is developed at the expense of the other, and a thoughtful person is unobservant, or an observant person is thoughtless. This is a mistake in training, for the child who grows up unbalanced intellectually is handicapped all through life. One of the dangers of specialising in study is that it may make an individual lopsided, unbalanced, so that the mental horizon is narrowed.

As a result of experience we find, provided the brain substance is of good quality and the physical condition favourable, the child helps himself to remember by—

1. Attending while the impression is possible: this is favoured by (a) interest in the subject; (b) a strong motive, such as ambition, desire for approval, hope of reward, sense of duty, love for the teacher. Even between 7 and 10 years of age the normal child has difficulty in attending to the same subject for more than 20 minutes.

2. Repetition; so he cons words, and recalls the sequence of reasoning.

3. Association with something known. Say he tries to recall the date of Edward III. He knows the first three Edwards have a 7 in their dates, and the first one two 2's; so he starts—Ed. I., 1272; Ed. II., 1307; Ed. III., 1327. Now he has it.

As the boy and girl advance in knowledge, they trust more and more to association. Fortunately, the child's memory is very fresh and highly receptive between the ages of six and ten, and very good to about fourteen; but though receptive, it is fickle, few associations are possible, and reason hardly assists. We talk of *the* memory; as a matter of fact we have as many memories as intellectual faculties—a place memory, a number memory, a colour memory, a word memory, etc. A child's weak memory should be trained by helping it to notice, to repeat, and so to forge links of association. It should not be overstrained nor loaded with what will one day be discarded as useless. Some children are crammed with indifferent pieces of poetry for recitation or plays to be acted at school functions. Well, having filled the pitcher, don't expect room for more without loss; mental capacity, wonderful as it is, has limitations. The child does well to improve the shining hours by gathering the honey of knowledge, not dust and ashes. Much will be forgotten, but the

way will be prepared for the reception and grip of new truths, and the laying down of new association tracks in the brain.

Dr. J. G. Fitch in his inspiring *Lectures on Teaching*—a book to be commended to every parent—discusses the desirability of committing to memory various items of knowledge.

The thoughtless, happy-go-lucky little mortal is the normal one, and it takes time for him to utilise knowledge of concrete things acquired through his percepts in the way of abstract reflection, comparison, and criticism. Experience is his omnipotent and effectual teacher all along the way, but certain stimuli are invaluable. Curiosity rings the bell and calls up concentration which rivets attention on the points to be considered, comparison brings these together, and reason weighs the evidence and passes judgment. For instance, suppose a child sees for the first time an aeroplane in flight. His curiosity is roused at the unknown object: he stands still and watches it; he notes the shape, movement, and every detail his eyes can take in; he compares these with what he knows of a boat, a balloon, pictures of aeroplanes he has seen in illustrated papers. Yes, he decides; it is not a boat; it is not a balloon; it is like an aeroplane. Then he sees passers-by watch it, and hears them call it an aeroplane; and he goes home quite sure that he has seen one.

The acquisition of knowledge by a little child is hindered when the attention is frequently diverted from one thing to another. Grown people may think little of interrupting a child's train of thought, but in so doing they risk spoiling the power of concentration he is laboriously developing. Another hindrance, thoughtless

though well meant, is at once to supply a child with the reason for everything; worst of all, to give an indifferent answer. It is a matter of experience that knowledge we obtain with effort by finding it out for ourselves is more valuable and retained better than if we are told it. To refer a boy to a dictionary for the spelling of a word may sometimes seem hard, but the trouble of looking up the word goes far to impress it on the memory. If the child stumbles and obviously needs help in a train of reasoning, this can be given by suggestion.

The part imagination plays in mental culture is an important one. There is the fanciful representation of objects seen, sometimes magnified or distorted so as to cause fear. A child endowed with power of comparison and artistically inclined idealises, pictorialises, and uses metaphors and symbols, just as in the childhood of our race our forefathers spoke of the "Swan road," saw the giant Orion in the skies, and the monster Grendel in the marshes. The higher processes of imagination are both reproductive, the one imitative and manifested in acting, the other in constructive work—art, music, literature. It is of great importance that a prosaic, practical child should have his imagination deliberately trained; but each child must ever be dealt with according to individual need.

Home is the place where a child gains general information of a miscellaneous kind: there he is linked with the world of literature, art, science, travel, society; he sees, he hears, he reads what is worth knowing, and if he has cultured parents, he has all that is best presented to him in the most attractive form. Should he ask questions, he has a father or mother anxious to

satisfy his legitimate curiosity, ready to take advantage of those few years of outspoken questioning, and never so stupid—or lazy—as to throw the child back into the slough of ignorance, or put him off with “Don’t bother”; nor so oblivious of the laws of mental evolution as to fail to proceed from the simple to the complex, from the concrete to the abstract, from the particular to the general, from the known to the unknown.

For amplification of the subject of this chapter, the reader is referred to the chapters on “Intellectual Culture” and “Reading” in *The Girl’s Encyclopædia*.

The selection of books for the child’s bookshelf is not as simple as might be supposed from the ample supply to hand, beautifully illustrated, on all manner of subjects. One review has confessed to receiving thirty children’s books in one day from the same publisher. Out of thousands available, what principles shall guide selection?

1. Let the parent choose only what he or she has read, or what has been read and approved on reliable authority.

2. What will help the individual child and serve some educative or recreative purpose.

3. Not *too* many stories, but these really good in style and language, the moral indirect not blatant, plenty of local colour and action, not sensational, dealing with present as well as past times, and holding the mirror up to Nature.

They should include folklore and mythology, animal fables and tales (Æsop, Kipling’s *Jungle Book*); fairy tales (Hans Andersen, Perrault, Andrew Lang), not such as show trickery, gruesomeness, unnatural parents (the cruel stepmother abounds), also science fairy tales;

biography, and historical tales of a biographical character (see J. Nield's *A Guide to the Best Historical Novels and Tales*); tales of adventure and heroism (including Stopford A. Brooke's poem of "Beowulf" in the *History of Early English Literature*, and Homer's *Odyssey*).

4. For boys, no penny dreadfuls or pernicious illustrated papers; for girls, no sentimental wish-wash, such as, unfortunately, floods so many public libraries.

5. Nursery rhymes; then the best poetry graduated according to the child's comprehension—narrative and descriptive first, philosophical and metaphysical last.

6. If there are illustrations, let them be good; better a photograph than bad colour work.

7. Ask what is the *soul* of the book before putting it into a child's hands. Froebel calls story-telling "a veritable spirit-bath"; then the water must be clean.

8. Don't ignore good French and German story-books.

Children get acquainted with books through (1) school; (2) public libraries; (3) gift-books and periodical literature in the home. Germans have had the wisdom to form a union for the selection of children's library books, with local committees who consult the opinions of "parent, teacher, librarian, author, illustrator, and publisher."

Parents who would consult book-lists are referred to that issued by the National Home Reading Union (Junior Course), and to *Children's Books and Reading*, a suggestive American book by Montrose J. Moses, published in 1907. The list at the end of the latter includes English, American, French, and German books, and is lengthy enough, for it takes up 164 pages.

An encyclopædia, a dictionary, and a good modern atlas should be within reach of every child, and *be used*. Reading aloud for half an hour or so before bedtime is enjoyed by children in many homes; but of course exciting tales should be taboo.

CHAPTER XIV.

HOME TEACHING OR SCHOOL?

“The bouquets of childhood are like human life, made up of all sorts and conditions—weeds and blossoms, wildflowers and exotics, rank growths and delicate tendrils that wither at a touch. Happy the child who plays among the sunshine and the flowers, all unconscious of the flying moments.”—RATCLIFFE BARNETT.

Pros and cons—Froebel’s ideal mother—Kindergarten methods in the home—The Montessori system—Early lessons in reading and writing—Languages—Science—Art—Music—Question of home lessons.

WHAT are the arguments for and against home and school teaching? The ten years or so of learning-time pass very quickly, and it is essential that the best should be done with them. We are, of course, treating of normal boys and girls of the middle and upper classes; very delicate children, Colonials, and Anglo-Indians must be dealt with on special lines; and children of poverty-stricken homes are unquestionably better off in school.

In the first place, circumstances may solve the question arbitrarily: for young children living in the depths of the country, a nursery governess or a nurse and a governess are necessary. To send children of tender age to a boarding-school is most inadvisable; they need the freedom of home life and the loving care

of parents. Not that headmistresses worthy of their calling are inconsiderate of the young child's needs, but school is school and home is home, and the two are spheres apart. The question may involve health. Suppose the parents live in a low-lying valley and the child needs a bracing sea-air, also that removal is impossible and relatives cannot take the child; then a homely boarding school becomes necessary.

When a family lives within easy reach of a good kindergarten, the parents will probably decide to send their child there at about the age of five, because (1) the kindergarten is systematised play based on psychological knowledge of child nature; (2) physically, morally, and intellectually it meets the child's needs; (3) it affords companionship with children of the same age; (4) children love it.

Those are "pros"; here are some arguments against the kindergarten:—

1. Infectious diseases. Again and again the ranks of the children are thinned or the school closed by epidemics of measles, chicken-pox, whooping-cough, mumps, etc., chiefly because every parent is not equally careful or well informed about infection.

2. Loss of time and interruption to study from this cause and from inclement weather.

3. *Some* kindergartens are attached to girls' schools, in an upper low-ceilinged room, defective in size, ventilation, and space; conditions being remedied, however, as a result of inspection.

4. Some nervous, excitable children, and these often the brightest ones, worry and excite themselves over lessons and play.

5. Undesirable manners and speech are copied from

other children. The gentle, wise discipline of the kindergarten teacher minimises the possibility of this trouble.

On the whole, the advantages of the kindergarten outweigh home teaching, where, though the child gets individual attention, the vivid interest, the variety, the discipline, the *esprit de corps*, the companionship, the emulation are wanting. One disadvantage a nursery governess has is that her pupils, being of different ages, can rarely receive instruction at the same time, and it requires much skill and organising power to arrange the lessons to the best advantage for each child. Home teaching, too, is subject to interruptions; at least, rare is the home where family events do not intrude—the visit of a relative, a party, a shopping expedition, etc.

With older boys and girls the question assumes graver aspects: age, sex, character, disposition, social advantages, future occupation, have to be considered. Good day schools are increasing in favour, because it is found that to herd boys together in semi-monastic buildings at a time when they need the refining, domestic, affectionate influences of home life is harmful, and that in a good modern day school a boy gets all the discipline, teaching, and physical culture he needs, without endangering his morals. In *Mothers and Teachers*, there is mention of a mother who told a headmaster “she was considering whether a day school would be good for her boy. ‘That depends entirely on what sort of a mother you are,’ said he: ‘if you are one of the mothers who go out every evening and let the boy come home to do his work anyhow and get his tea anywhere, my school, for one, won’t do for him. The

mother he goes home to at night is as important for his success as the school he goes to in the morning.' ”

Advocates of the day school for a girl also point out that just at the critical period of adolescence she should live, not in a semi-conventual building but in the home, so that she never loses touch with home influences, or transfers to strangers the place her family, and especially her mother, should occupy in her affections; that at any rate one or two years should be the utmost spent in a boarding-school, and part of that time passed in France or Germany. A train journey to day school has snares for both boys and girls, especially those easily led or flighty. In considering the whole question parents would do well to think much of the boy's or girl's character. Boarding-school may be the making of a timid or troublesome one, or the worst thing possible.

As a rule, school fosters self-reliance, order, punctuality, courage, industry, camaraderie, and represses self-conceit, though it may favour rivalry. It is difficult for any one, certainly for a boy or girl, to emulate, not the achievements of a companion but his or her own former ones.

Before deciding on a school it is well to see it from top to bottom in working order, *not* the empty buildings in vacation-time, also to consult reliable school agents and lists of schools (Paton's *List of Schools and Tutors* or Hampton's *Scholastic Directory for London and Provinces*), and parents of pupils. Co-education of boys and girls is at present rare in England, and attempts to adhere to it during the whole school age are being followed with interest throughout the world, and the mutual influence of boys and girls carefully noted.

Froebel's ideal mother, through her love and sym-

pathetic understanding of her child's needs, plays with it, amuses it, and sings to it, teaching it through the senses to hear the voice of Nature, then to listen to conscience, and to live in the love of God and all His creatures. So we get the beautiful *Mother's Songs and Games*, the essence of kindergarten teaching carried on, as the founder of the system pictured it, not in a school, but by the mother in the home.

It is not surprising, therefore, that kindergarten methods should be applicable to the nursery, and that the songs, games, gifts (ball, cubes, sticks, sphere, cylinder), and occupations are welcome there. Eleonore Heerwart says: "The Kindergarten is an institution which treats the child according to its nature; compares it with a flower in a garden; recognises its threefold relation to God, man, and Nature; supplies the means for the development of its faculties, for the training of the senses, and for the strengthening of its physical powers." Go into a good kindergarten, and you will find bright, interesting, instructive pictures, seeds germinating, flowers blossoming, perhaps a little harvest festival, a small Christmas tree with gifts for poor crippled children, a May Day jubilation, a birthday celebration, or an exhibition of hand-work; a sand-tray with twenty eager children laying out a model garden, a village, a continent; children weaving baskets, doing rug-work, singing songs, playing games, learning to economise materials, to practise industry, patience, inventiveness, sociability, and to do a hundred and one delightful things fascinating to children because appealing to their sense activities, love of action, desire for play, and appreciation of the concrete. Numbers of these can be carried on in the home under direction of

the mother, nursery governess, or nurse ; many children delight in bringing school occupations home, and practise their play dances and song games with schoolfellows invited to tea. Manuals of the Froebel songs and gifts are easily obtainable ; each year sees some new literature on the subject. The gifts and appliances can be purchased at Messrs. Hamley Brothers, 200 Regent Street, London, W., and elsewhere.

Dr. Maria Montessori of Rome advocates a system of educating children aged from three to seven on the lines of greater bodily and mental freedom, and direction rather than instruction on the part of the teacher. She would have no desks in the kindergarten, or to describe it more strictly, the day nursery, but tables and little chairs seating two or three, a bath and accommodation for washing, with a garden and housing for animal pets. Exercises are used for developing each sense faculty—sight and touch, involving weight, colour, and dimensions of objects ; and there are others for breathing, speaking, and walking, the children playing, sleeping, or following the occupations as they choose. They are taught writing by drawing rounds before strokes, cutting out, naming, and phoneticising the letters, forming words with card letters so that they can recognise them by touch, even when blindfolded. Writing anywhere has, after this, been known to occur unprompted. Reading games are done by drawing names of toys from a box, and when the child can write a sentence the step to reading one is easy. Figures are learned in a similar way to letters, and counting is done first by the aid of objects. There are points worth consideration about this development of the Froebel system, which is spreading in Italy and Switzerland.

The writer's series of Writing Lessons in *The Children's Encyclopædia* may prove suggestive to a mother teaching her child to write, and she may also like to have Miss Mason's "Delightful" *Series of Educational Boxes* for teaching Reading, Scripture, and French in the form of word-puzzle games (5s. 9d. the set of three). The Dale system of teaching Reading (see *On the Teaching of English Reading* by Nellie Dale, A. Philip & Son) is phonetic and meets with wide acceptance, while Sonnenschein's system of teaching Arithmetic to young children receives favour. Time is never lost in lingering over concrete demonstrations and mental arithmetic. *The "Regulation" Mental Exercises* (Simpkin, Marshall, & Co., 3d.) are excellent for the latter.

Vocabularies of modern languages are most easily acquired between the ages of five and fourteen, before the body is physiologically complete; after the age of twenty-one it becomes increasingly difficult to acquire a foreign language without an accent, for in early years not only are children freely imitative, but their verbal memory is fresh and the speech organs adapt themselves better to certain vocables. By the use of pictures and labelled objects, companionship with one who speaks the language correctly and adapts the Gouin or Berlitz system to the needs of the pupil, and by systematic study of the grammar after the age of twelve, French and German can be learned by most children. Thoughtful pupils take keen interest in comparing and contrasting the grammars of English, French, and German. Children gifted with the language faculty will also learn Latin, but it is doubtful whether time is not wasted in starting this language with its complicated grammar before the age of twelve. Of course easy story-books,

biographies, descriptions of travel in the country, and extracts from newspapers in the foreign language, aid the acquisition of it. Interchange of children in the holidays is increasingly in favour in this country and on the Continent.

Science is easily studied out of school in the garden, the lane, the meadow, the wood, the common, on the hill-side, by the stream and the seashore, Nature's open-air museums and laboratories, where all things are calling to the child, "Come, and I will tell you wondrous secrets—how the stream makes sand, where shrimps dart in and out of their curtain of seaweed, what colour are the blackbird's eggs, how Echo calls, what Jack Frost does with his crystal playthings, the use of snow's cosy blanket, how mother-earth hides up her fossils for thousands of years to yield them to the boy with hammer and chisel, how the rain helps the struggling seedlings through the hard soil, and what is the power in lightning's mighty electric flash." The flowers whisper, "God made me—a beautiful gift for you;" the wind says, "I will fly your kite, and sail your boat across the pond;" the bird sings, "Rise like me, up, up into the blue; listen, and I will teach you sweet melodies." Happy the children who know where to find the first primrose, whose playthings are cowslip balls, daisy chains, and conquers; whose feasts are wild strawberries, blackberries, and nuts; whose wealth is the wealth of field, wood, and moorland—butterflies, moths, eggs, fish; whose art treasures are the wild rose, the broom, the honeysuckle, the moss; whose friends are the squirrel, the rabbit, and the wood-pigeon. Botany, zoology, physiography, geology, chemistry, physics are all to be studied in Nature's own book. Take the

children out of the town, if they be town-dwellers, and let them learn these things at first hand, using textbooks for reference, and making up their own Nature Calendar for the playroom.

The sight of natural beauty is not enough for some children: they want to imitate it, and express it in their own way by pencil, brush, and plasticine. Child students watch with interest early imaginative attempts at drawing, devoid of perspective, crude of colouring, and the ignorance that dares anything, until the child realises about the age of ten his faults of self-expression and need of study to master his material and understand perspective. Let him draw all he will, get him to illustrate history lessons, make plans of the house, the garden, the town on a blackboard hung on the nursery wall or on paper, and model an apple or a human figure; take him to see fine pictures and art classes at work; and never, if you can prevent it, let his eyes dwell on inferior work.

Mr. Raymond Duncan would have children not learn music first on our imperfect musical instruments, but imitate and study Nature's sounds, which include, of course, the human voice; he considers we miss the best music through devotion to one or two musical instruments. A famous singer would probably support his opinion, for she attributed the music of her voice to imitation of birds' songs in the Californian home of her childhood. All children are not musical, and it is a pity to torture such with lessons. Mrs. Curwen's system appears to be the most interesting method of teaching pianoforte music to young children; it has the merit of being based on child psychology. Music lessons entail practising (the child's bugbear), and that

leads us to consider the preparation of home lessons generally.

The time to be given to home study is probably the greatest bone of contention between parents and principals of schools, and grateful are the parents for an authorised time-table for home preparation. Fine as this is theoretically, it fails in practice because one child learns in ten minutes what another does in twenty. Most children dilly-dally over the preparation, and need to be shown *how to learn*. This can be done by the mother learning with her children during the first term or two, not in such a way as to make them depend on her, but just to show them how to study expeditiously and well. Each mind acquires in its own particular way, one best by plans, diagrams, and visual aids; another by ear, preferring to repeat aloud; another by comparing and summarising. The mother, knowing her children, will show each how to set to work in a business-like way. It is pitiable to think of the waste of time, the loss of valuable play, the fitful sleep, and worried breakfasts, through children's ignorance of the way to learn. Of course they should have a room to themselves or a quiet corner for study. The greatest watchfulness is necessary about the ages of eight to ten and fourteen to fifteen that preparation of home work should be light.

Teachers have a right to expect, from the parents who entrust their children to them, confidence in their judgment and support of their authority. It is a mistake to keep aloof from the school staff; no money can adequately reward the expenditure of a teacher's time and strength, yet some parents actually foster disparagement in their children. We often hear the

complaint from heads of schools, "Oh, it is not the children that are the greatest trouble. It is their parents." That reminds one of the story of the little girl, who when her teacher reproved her for persistently coming to school with her geography lesson unprepared and wrote a note of complaint, brought the reply: "Mother said that she didn't know geography, an' she got married, an' my aunt didn't know geography, an' she got married, an' you know geography, an' you didn't get married!"

CHAPTER XV.

THE VALUE OF PLAY.

“But oh, if the toys were not scattered about,
And the house never echoed to racket and rout;
If for ever the rooms were all tidy and neat,
And one need not wipe after wee muddy feet;
If no one laughed out when the morning was red,
And with kisses went tumbling all tired to bed;
What a wearisome, work-a-day world, don't you see,
For all who love wild little laddies 'twould be;
And I'm happy to think, though I shrink like a mouse
From disorder and din—there's a Boy in the House.”

KATE M. CLEARY.

Educational value and purpose—Play-periods—Home-made and bought toys—The search for beauty—Games of older children—The use of make-believe—Indoor and outdoor play—Disputes—Holiday-time.

“SCHOOL for study, home for play,” is the usually accepted apportionment of the child's day. A youth is asked, “Where were you educated?” but if he replied, “In the playroom, the playground, the garden, the fields,” he would probably meet with an impatient “No! no! I mean what school?”

Yet may not the boy be right? Have we not heard “Waterloo was won in the playing-fields of Eton”? And should we not find if we examined the play-years of the world's greatest workers, their future

activities were again and again foreshadowed in their games and amusements? Just some suggestive word, some guiding touch, and the play of the child becomes the life-work of the man; by it he educates all of himself that counts. Senses, muscles, fingers, and lungs are brought under control in play; the boy and girl learn self-mastery, find out their special aptitudes, likes and dislikes, realise in games their failings of temper and moral angularities, take pleasure in making, forming, creating, inventing, get lessons in sociability, *esprit de corps*, sacrifice of self for the commonweal. Health of body and vigour of mind are promoted by play; it is a splendid means of self-realisation, self-expression, and brings a joy such as a grown person who has lost his childish zest for life may indeed envy. Games are to the boy work which he takes flippantly or seriously to heart; as he plays, so he works later on in the struggle for a livelihood.

Genuine play is possible only to highly developed creatures who are freed from the urgent pursuit of a living—a kitten, a puppy, a child, but not a chicken, a bird, or a mackerel; and so the child, with its needs provided for, exercises muscle and nerve in agreeable play for physiological and psychological ends. See how he reveals his character! Do you not recognise the beginnings of ingenuity, orderliness, determination, patience, concentration? From the baby's "Peep-bo" to the boy's cricket and the girl's tennis, play is so natural in the young that where there is disinclination for it we are concerned and know there must be something physically or mentally wrong. Do not parents' hearts rejoice when, after the crisis in an illness, the little one asks for a favourite toy-cart,

doll, or Teddy-bear? The play instinct is universal from little Japs to Fuegians; and dolls date from very ancient times.

Investigators of child play tell us that at certain ages we may expect children to have appropriate forms of play, and some further maintain that these correspond to the periods of racial development. Dr. Gulick's limits form the basis of the following play-periods:—

1. *Babyhood*—from birth to about the third year. The child plays with its toes and any object that comes to hand—stones, paper (rustling, crumpling, tearing), water (splashing), cushions, chairs, footstools, sticks, reins, balls, soft toy animals, rag dolls; it drops, pushes, pulls, and rolls objects.

2. *Early Childhood*—from 3 to 7. Great activity—climbing, jumping, skipping, swinging, riding rocking-horse or horse-tricycle. Boys like toy soldiers, boats, carts, engines; girls (and boys more often than is usually supposed) dolls; both use spade and bucket, hoops, blocks, balls. Circle games and action songs.

3. *Childhood*—from 7 to 12. Play is more systematic, spontaneous, competitive. Girls play with dolls and dolls' houses, boys with tops, marbles, kites, conquers. Make-believe and imitative acting are characteristic. Street children dance to piano organs, bowl hoops, and use roller skates. Action songs and round games find favour. Boys pit their strength of body and skill against each other, wrestle, and fight.

4. *Early Adolescence*—from about 12 to 17. Group games—cricket, football, lawn-tennis, baseball, scouting (boys and girls), pursuit-and-capture (hide-and-seek, rounders), carpentering, needlework, intellectual word-

games, puzzles, instructive card-games. Play-acting is more elaborate and not spontaneous.

5. *Later Adolescence.* Group games and games of skill.

Children's playthings are indicative of the state of advancement of a nation, showing as they do its ideals, tastes, and occupations. Here are a fine regiment of lead soldiers from Berlin, a grocer's shop or a Noah's Ark from the forest regions of Central Europe, an aeroplane or clever mechanical toy from France, a dainty doll from Paris, carved wooden animals and chalets from Switzerland. Hans Andersen gave us a fairy toyland, but what tales could our modern toys unfold! Clever they are, up to date, scientific, ingenious, and yet somehow one cannot help thinking that the modern child must get satiated, stunted in imagination, uninventive where everything is invented for him; and we wonder if, after all, home-made toys fashioned by the child out of materials to hand do not fulfil the function of playthings better than elaborate toys.

To a child what a treasure is an acorn in its cup! Does not a little girl prefer the cup for her dolls' feast to one of costly Sèvres? She makes cakes out of clay and sugars the tops with powdered chalk, makes dolls' hats of limpet shells, and contrives necklaces of melon seeds, just as precious in her eyes as gold. The boy makes little boats out of banana skins and walnut shells, and fits them up with paper sails; his egg cabinet is made of cigar-boxes, and his go-cart out of a sugar-box. These children not only get intense pleasure out of such toys, but have the supreme joy every creator has in the work of his brain and hands. Dr. Stanley Hall has shown in his fascinating *The*

Story of a Sand Pile—how two boys taught themselves by means of a sand-heap. Picture on the other hand the child who is provided with elaborate, costly toys, often too difficult to be worked without the help of a grown-up, too precious for everyday use, with a nothing-left-to-be-imagined, aggressively final air about them. You are defeating one of the best methods of self-education with all these ready-made toys.

Provide the child with Nature's gifts—earth (sand or clay for mud pies, gardening), water (bubble-blowing, boat-sailing, canal-making), fire (bonfire, poker-work), air (whistles, air-bladders, air-balloons, kites, aeroplanes, windmills), and give him wood, paper, calico, string, glue, hammer and nails, and any other necessary materials, and you are giving him things that are worth to him thousands of ready-made toys. A little boy, ingenious at making his own playthings, surprised his elder sisters by asking for steels from their old corsets. They found he shaped these into knives and needles for use in microscopic work! He fixed the small blades and needles in little wooden handles, and they answered the purpose admirably.

Some time ago there was a cartoon in *Punch* called "The Search for Beauty." A pretty-faced mother was standing with her children in a toy-shop gazing despairingly at the array of fearsome gollywogs, Teddy-bears, and creatures of that ilk. A fact worth considering lies behind this skit. Children are imitative: if they have for toys ugly leering animals, close-eyed long-faced monkeys, and bulging-eyed gollywogs, it will not be surprising if the æsthetic tastes of their generation are lowered. One grandmother was heard to express the fear children might become like them! The affectionate

heart of the little child has presented to it, as a worthy object for its caresses, a demoniacal horror; better far an inane rag doll, a kissable china-headed one, or a fluffy woolly lamb with its unobtrusive, innocent expression.

"Choose his toys wisely," says K. D. Wiggin, "and then leave him alone with them. Leave him to the throng of emotional impressions they will call into being. Remember that they speak to his feelings when his mind is not yet open to reason. The toy at this period is surrounded with a halo of poetry and mystery, and lays hold of the imagination and the heart without awaking vulgar curiosity. Thrice happy age when one can hug one's white woolly lamb to one's bibbed breast, kiss its pink bead eyes in irrational ecstasy, and manipulate the squeak in its foreground without desire to explore the cause thereof."

Individualism is mainly characteristic of the play of childhood, sociability of youth; the former is more or less self-regarding, self-perfecting educatively, the latter co-operative, altruistic, socialistic. See what progress there has been all along the way from the baby who spends ten minutes trying to get its toes into its mouth to the youth who stands in the blazing sun in a corner of the cricket-field waiting for the ball that never gives him a chance at a catch all through a long innings, a manly young fellow, prompt to seize an opportunity, quick to see and handle, patient, self-effacing, conscious of responsibility, obedient to captain and umpire; play has taught him much. It has prepared him for a place in a self-governing, self-respecting, non-cheating community.

And what is the bearing of the home training on

play? Parents can make the conditions — freedom, opportunity, materials for playthings, accessories, apparatus—but they can do more; they can help their young people immensely by their sympathetic interest, their attitude both to play and study—assigning each its right place in the scheme of education, and when possible join in the play themselves. The father or mother who can take part in blind man's buff or musical chairs, help make a sand-castle, blow bubbles or fly a kite, enjoy a game of chess with a son or daughter, realises the important function of play, is friend and playmate as well as parent, and gets a lasting hold on the child's affectionate confidence.

The land of make-believe when entered by mother and children together may prove a real means of discipline and delightful instruction. In playing marketing the mother can give valuable hints on the behaviour of shopper and saleswoman, on prices, values, quantities, foods in season; in playing visitors, she can imitate a child's unconventional behaviour to visitors, and show up its unseemliness; in playing school—what indeed can she *not* do with that? She can take the children imaginary journeys in an airship over the oceans and continents, giving delightful word-pictures of all their wonders; take them back into the life of past ages—show how little Egyptian children lived and played, what were the interests of the little ones who lived in the feudal castles or began their play-time in the forests among Red Indians; go through a Parliamentary election with them, inculcating the duties of citizen and legislator, King and Commons—a fine lesson on national incorruptibility. For some children there is a fascination in dramatising deaths, burials, and preachings which

may need checking; they should not be let dwell on the morbid.

Outdoor play whenever weather permits is most desirable; failing that, a large upper room or attic should be set aside, where children can romp and rampage, where there are no knick-knacks to be broken, the chairs are plain and strong, convertible into trains, the inverted table into a boat; where there is no unguarded fire or lamp to upset, but a large cupboard with shelves for toys or a toy box, and a hanging bookcase. For outdoor play, let us hope the garden is sufficiently roomy, admitting of games such as hide-and-seek, I spy, tag, rounders, croquet, tennis, and acting historical scenes such as sighting the Armada, Sir Philip Sidney at the battle of Zutphen, the landing of the Pilgrim Fathers, the discovery of the North Pole, and boy scouting. Snow-building, tobogganing, stilt-walking, rafts (boards or shutters slid on poles and punted with broomsticks), are sure to be liked. R. L. Stevenson would have children say:—

“The world is so full of a number of things:

I'm sure we should all be as happy as kings.”

Cassell's *Book of Sports and Pastimes* and F. A. Thornwood's *Home Games and Evening Entertainments* are suggestive.

It is a mistake to imagine children need no guidance, no supervision, no advice in their play because they seem to take to it as ducks to water; in games where the children are perfectly free, the best as well as the worst comes out. There will be the black sheep, the quarrelsome ones, those who always want to be “he,” never “it,” and those who try to take mean advantage; so an umpire or arbiter at hand is liked by the children

themselves. Disputes will arise where there is slight control over feelings and resentment burns hot ; shrill voices, flaming cheeks, and tears are dark clouds on the scene of happy, contented play, yet most nurseries know them. It needs tact and forbearance to unravel the tangled play, wisdom to adjudicate, start the "won't plays" at a new game, repress any approach to vulgarity, and heal the hurts of mind and body. Playtime in the nursery should be all the more melodious for the wise methods of the kindergarten. There, if a child jibs at playing a knight rider, will not be a father bird or a frog, he is taken gently by the hand and led away from the circle, as being a discordant note in the harmony.

Parents complain of the length of school holidays ; would they, if they realised what opportunity these give the young folk to learn in play what they cannot in school ? There is not so much difficulty in summer as during the Christmas vacation and wet days during the Easter holidays. There are, perhaps, some skating, visits to friends, party-going and party-giving, and nowadays there may be for the few a stay at a Southern seaside or Swiss winter resort. For the growing girl and boy travel is an excellent and delightful eye-opener, mind-enlightener, and sympathy-quickener. If possible, the boy and girl should see and talk with children of other countries at school and play—German children, for instance, whom the writer found going to school in Heidelberg at seven o'clock in the morning. What an object lesson in industry ! At home young people might help in entertaining poorer children with pretty action songs, recitations, etc. ; for it is good for them to know the joy of bringing pleasure into drab lives. In

the following chapter there are suggestions to meet the oft-repeated "What shall I do now?"

For an interesting consideration of the value of play the reader is referred to G. H. Archibald's *The Power of Play*.

CHAPTER XVI.

“SOMETHING TO DO, MOTHER.”

“It is the Being that is the precious thing. Being is the mother to all little Doings, as well as the grown-up Deeds, and the mighty heroic Sacrifice ; and these little Doings, like the good children of the house, make the bliss of it.”—GEORGE MACDONALD.

Love of doing and making—Effect of occupation on mind and body
—Characteristic stages—Useful activities—Suggestions for girls
and boys—Gardening—Keeping pets—Natural History and
other collections—Short list of occupations.

IT is as natural to the child to do and to make as it is to breathe : keep him busily employed, and he will be happy and good ; but bind those restless fingers, those active feet, that nimble mind with the cords of laziness, and Satan will contrive to find mischief for them. It is not the boy who needs to be told that time is golden : he would be astir first in the morning, go to bed last at night, if he were allowed. Is it not a hardship to be between the sheets when the glory of the setting sun plays on the ceiling ? Oh ! joyous, busy days, too short for the hundred and one things awaiting doing—the time when

“The year’s at the spring,
And day’s at the morn ;
Morning’s at seven ;
The hillside’s dew-pearled ;

The lark's on the wing ;
The snail's on the thorn ;
God's in His heaven—
All's right with the world !”

What does this ceaseless activity do for the child ? It grows him a body, lithe, muscular, well formed, serviceable for all the demands of adult life ; a brain, active, strong, capable—*mens sana in corpore sano*. Pestalozzi conceived of education as a growth, an idea as old as Greek philosophy, but he made the *self-activity* of the child accomplish this growth by hourly coming in touch with natural objects and the forces of Nature. “Nature,” he says, “develops all the powers of humanity by exercising them.”

It may perhaps be suggestive at this point to mention Professor Wood Hutchinson's attempt to arrange in stages a boy's activities in accord with racial development, noting, however, that they overlap. W. B. Drummond says he recognises—

“(1) *A root-and-grub stage*, lasting from birth to about five years, in which the mouth is ‘the criterion of all things.’

“(2) *A ‘hunting-and-capture’ stage*, lasting from about four till twelve, and characterised by fear of strangers, cruelty, and indifference to pain (the dominant instincts are shown in the games of the period—bo-peep, hide-and-seek, tag, Tom Tiddler's ground, etc.).

“(3) *A pastoral stage*, extending from about nine to twelve, characterised by a fondness for keeping pets, digging caves, building huts.

“(4) *An agricultural stage*, from twelve to sixteen,

characterised by the development of foresight and by a love of gardening ; and

“(5) *A shop and commercial stage*, extending from fourteen onwards, characterised by bulging pockets, swapping, demanding pay for services, and a recognition of the value and ‘sense’ of arithmetic.”

A young child’s delight is to help mother. Look at the little girl who accompanies her mother in her morning dusting, and is quite happy when apportioned the music-stool, chair legs, or bedstead rails. She is proud to help shell or “unbutton” the peas, as one mite fancifully termed it. This might also be made into a game of opening the door for caged birds, and children will listen with interest to Hans Andersen’s tale of “Five Peas that dwelt in a Pod” during the shelling. When the little hands tire, it is good for the small girl to know mother is still “unbuttoning” peas that there may be enough to go on all the plates at dinner.

Another attraction draws the child kitchenwards. What small boy or girl does not delight in watching the making of cakes, puddings, bread and pastry, and prize the permission to make a small one from the scraps? If the child is old enough to observe intelligently, here is the mother’s opportunity for a cooking lesson. It is not impossible that in after years she may hear from across the globe that in an emergency her son was equal to bread-making.

Another useful thing for children to do is to watch the plumber and carpenter at work about the house ; it is quite as important for a girl as for a boy to know how to read the gas-meter, where the water-pipes go,

and how a lock works. The children will look on such domestic repairs as real treats. One quick-witted small boy of a mechanical turn hardly seemed to need showing, and while still in knickers used to enjoy mending locks. The carpenter, the plumber, the electrician are wonderful people to the boy of ten. Children like nothing better than being useful within their capacities; but all the service should be willingly, cheerfully rendered, asked and done in a bright spirit and pleasant way, nothing expected beyond the powers or carried on to the point when fatigue sets in.

There should be variety of occupation, but not too rapid a flitting from one interest to another, lest the child's power of concentration be spoilt. On the other hand, monotony strangles energy, and induces lazy habits of mind and body. The sooner the child ceases the question, "What shall I do, mother?" and initiates his own occupations, the better.

Useful occupations particularly valuable for a girl in her playtime are needlework, cookery, laundry-work, and marketing. Plain needlework is, of course, essential, and she can be taught to cut out and sew first by making her doll's garments. Give her a paper pattern, but let her cut the material herself. Out of odds and ends of calico, ribbon, pieces of lace, fur, and dress material she can learn to fashion her doll's garments, including hats and muffs; this contriving is quite as important as learning needlework stitches, and out of the question in school. Doll's cookery—the making of miniature jellies, blancmanges, cakes, sandwiches, cutting slices of bread-and-butter, sweet-making, jam-making—can all be done on a small scale within a little girl's powers, so that she gets an adept at mixing, baking, and dishing

while playing in the holidays. The washing of doll's clothes is an excellent way of learning elementary laundry-work. Toy-makers sell the sets of utensils for the purpose—washing-tubs, flat-irons, etc.—for a few shillings.

Seeing the mother shop is an important part of every child's home education. Of course these things involve some trouble on the mother's part, but when grown up her daughter will thank her indeed for practical knowledge which every woman should possess, and might have learned, if that mother had been wise, in school-days. No girl will regret knowing how to dust, sweep, and scrub properly, for though she may never have to do these things herself, she will have to see that others do them.

And what of the boys, and especially schoolboys? “One of the great means by which we may keep the influence of home strong and intact through all changes in a boy's life,” says Ennis Richmond, “is by training our boys in such a manner that in their home is their groove. While they are away from us we should not allow this groove to get filled up; this is not very easy when one considers how long are their absences, but in the best homes a boy never loses the feeling that, however long he may be away, his place at home is ready for him. Our boys should have their own rooms at home, and, if possible, their own duties, and a boy ought to be expected to keep rules and to live by order in holidays as well as in school-time. Nearly all parents treat their boys in their holidays as though they were doing them a wrong if they do not allow them as much licence as can possibly be managed. If the house be turned upside down and all rules disregarded, if the

mothers and sisters have to put up with dirt and noise and untidiness, they say, 'Oh, it is only for a short time; the boys must enjoy their holidays.' Parents forget that by this method a boy is learning to treat his home with supreme disrespect."

Here is a suggestion for these topsy-turvy holidays. Why not do what American and Colonial boys do—camp out? Town boys can resort in summer to hilly districts in our own country—say the South Downs in the case of Londoners, and there pitch camp. Many of the Boy Scouts delight in this life, and learn to cater, cook, set table, wash up, and tidy round as deftly as the handy American youth. Then they may go farther afield, and cross the water to Scandinavia or Brittany. And why should not boys learn to sew as well as cook? "Nonsense! You'd make him a milksop," does some father say? Pardon, these things are not despised in the Army, and some of our manliest men are naval officers who have been taught the use of needle and thread. To quote E. Richmond again: "Boys need to feel domestic obligations as keenly as the girls, if they are to grow into considerate and helpful husbands and fathers. . . . The usual division of labour into forms falsely called masculine and feminine is therefore much to be deplored." It might not be bad for others to try the experience of the young Balfours at Whittinghame, send the servants home, and earn funds for charity by temporarily trying to do the housework.

Both boys and girls may well be encouraged in letter-writing, which should not have to be a subject for a school lesson, as it frequently is. A letter hall-marks a youth's educational standard; badly done, it may lose him the chance of post after post.

To most children gardening is a pleasurable occupation; unfortunate is the gardenless child that lives in a flat, and knows not the pleasure of digging, raking, and stoning a little bed all its own—sowing the seeds in spring, watching, tending, watering them, and weeding, till rewarded by those exquisite things, “flowers from my own garden.” There is the search for plants and ferns in country rambles, to add to its beauty; and what a wondering delight when lupins, lilies-of-the-valley, and foxgloves that seemed quite dead come up and flower again next summer. All this brings the child to the thought of the Creator’s wish for man’s happiness, scattering beautiful forms, colours, and perfumes over the earth—the surprise plants that come, no one but the wind and the insects know whence.

Industry, responsibility, neatness, the law “as we sow we reap,” are learned unconsciously by one who tends a garden plot. City children can grow their mustard-and-cress on flannel spread on a dish, turnips, carrots and bulbs in glasses, plants in pots on the window-sill or balcony, and ferns in a window fernery; they can keep water plants and fish in an aquarium, and a few birds in an aviary, and have the advantage that these treasures are always at hand. The acorn can be watched in a specimen-glass, swelling, bursting, pushing downwards its radicle and upwards its plumule, opening its tender green leaves—a seedling oak; and the maize and the wheat—how different in their germination, yet how miraculous a transformation of both from the hard, dried-up grain!

The boy or girl fond of animals might have an opportunity of caring for them. Often when a boy backs slowly away from manifestation of affection to

human beings, he will lavish his tenderness on a dog, a pony, a bird, a rabbit. Very good that he should have this softening influence. The feeling of protecting power he exercises in caring for them can be directed into a desire to help not only them (for, disgraceful fact, there is still work for the Society for the Prevention of Cruelty to Animals), but the weak, helpless, and infirm among his fellows. A pet should be taken away from the boy or girl who neglects it or forgets to give it food; tending it ought to be regarded as a privilege bringing responsibility and entrusted only to those worthy of it.

Let us take the children into the lanes primrosing, maying, blackberrying, nutting; into the meadows among the daisies, the buttercups, and dandelions, telling them Hans Andersen's story of the apple branch and the dandelion ("There is a Difference"), and how Chaucer loved to pass outside the London walls in spring-time away to the meadows to his little friends the "day's eyes" with their hearts of gold and robes of purity; on to the heather-clad hills to breathe the finer air; into the valleys, so thick with corn "they laugh and sing," brightly adorned with scarlet poppies.

These things are the children's inheritance; let us see they are not defrauded of it. Nature's rich legacy includes—stones, pebbles, shells, hips and haws, seeds (for necklaces); chestnuts, acorns, seaweeds; straw, raffia (for mats); feathers (for dolls' hats and artificial flowers); grasses, rushes (for plaiting); flowers (for garlands and nosegays); sticks and shoots (for whistles); and plenty more. The little collector will want to group and arrange his treasures. With a little help, the following

collections can be made:—(1) Leaves, pressed and arranged according to shape; (2) Herbaceous Plants, showing whenever possible flower, leaf, stem, and root; (3) Seeds; (4) Seaweeds; (5) Butterflies; (6) Moths; (7) Birds' Eggs; (8) Sea-shells; (9) Fossils; (10) Minerals. Many boys and girls take interest in (11) Stamps; (12) Autographs; (13) Crests; (14) Coins.

Pleasant leisure hours in winter can be spent in easy scientific experiments to illustrate the fascinating laws of heat (conduction, expansion), sound (vibrations, echo), light (reflection, refraction, prisms, lenses), magnetism, and electricity. A judiciously set scientific problem will rouse a great deal of interest, such, for instance, as the writer's puzzle-games in *The Children's Encyclopædia*.

The following short list of occupations may be useful for reference:—

Indoor.—Drawing with pencil and paper, blackboard and chalk. Brush-work. Painting (water colours). Paper-work, cutting out, folding (boats, etc.). Card-work (modelling). Cookery, including sweet-making. Laundry-work (dolls'). Scrapbook-making (blotters, needlebooks, etc.). Window gardening. Modelling (plasticine, sand). Building (bricks, sand). Stringing beads, seeds, buttons, spools. Wire-work (dolls' furniture). Basket-making (raffia, rushes, grass). Needle-work. Woolwork (balls, rug-mats). Crochet. Knitting. Carpentry. Fretwork. Poker-work. Wood-carving. Bent-iron work. Repoussé-work. Microscopy. Indoor games. Music. Singing. Letter-writing.

Outdoor. — Gardening. Bicycling. Bowling hoops.

Roller - skating. Ice - skating. Sliding. Snowballing.
Tobogganing. Stilt-walking. See-sawing. Skipping.
Bathing. Paddling. Swimming. Sailing boats. Fish-
ing. Blowing soap-bubbles. Outdoor games. Kite-
flying. Battledore and shuttlecock.

CHAPTER XVII.

TIMES OF ILLNESS.

“Let us bring up our children simply, I had almost said rudely. Let us entice them to exercise that gives them endurance—even to privations. Let them belong to those who are better trained to fatigue and the earth for a bed than to the comforts of the table and couches of luxury. So we shall make men of them, independent and staunch, who may be counted on, who will not sell themselves for pottage, and who will have withal the faculty of being happy.”—CHARLES WAGNER.

Influence of health on mind—Fretfulness and irritability—Unable to describe symptoms—The child patient—Coddling—Accidents—Bearing pain—Earache and toothache—The dentist’s chair—Adenoids—Other ailments—Infectious diseases.

IF health has marked effects on morality, it has also much influence on the intellectual powers. A sluggish liver causes not only a morose temper, but a torpid mind; and we expect a healthy body performing its functions to perfection to be allied with a sound brain in working order.

Yet is not the mistake sometimes made of attributing to wilfulness, obstinacy, naughtiness, what you will, a child’s inability to learn, to remember, to perform? Cannot some of us recall in our childhood instances of such?—the verses or dates or formulæ we tried to learn, blundering on hopeless and helpless over those words and figures and signs, mind-befogged we knew

not how or why, only that to learn was *so* hard? The nerve-force of a child is soon exhausted; lessons learned late at night exact repayment in an overwrought nervous condition which can bear no strain or prolonged mental effort without a breakdown.

Mental inertia, laziness, may have a physical cause. Perhaps the child has been growing too rapidly, or growth may be retarded; the assimilation of food may be defective, shown by thinness or too small an appetite, or by fatness and too large a one, sometimes by defective teeth. The child may be lethargic because on the verge of some disease, or the mind inactive because the way of life is monotonous; on the other hand, the modern child, lapped in luxury, may become *blasé* from excess of variety and excitement.

If one hemisphere of the brain is insufficiently nourished, the movements of the opposite side of the body are imperfect: tell such a child to hold out his hands palms downwards, and you notice they do not move uniformly. If the hands droop, there is mental disturbance; in the case of slight fatigue, the hand is held fairly horizontal, with the thumbs drooping. The hand of a nervous child droops a little from the wrist, with the knuckles somewhat raised; that of an energetic child is held wrist down, the back of the hand sloping up and the fingers a little curved.

These signs are useful, because we can take warning from them, and from the dull, heavy eye and listless manner, that the child is unfit for study, and should have rest or change of occupation. Thus if a child is practising scales on the piano, drawing, or bowling a hoop, rest may be secured by playing, drawing, or bowling with each hand alternately—and so with all

arm movements, one plea in favour of cultivating ambidexterity. The importance of such matters to the mother is that, understanding Nature's signals of distress, she knows just how to deal with the child.

Fretfulness and irritability are penalties for excitement, late hours, indigestion caused by unsuitable food, and fatigue. They precede illness, and are signs of something wrong; but it is better to take no apparent notice of them, and not to bother the child with questions, while watching carefully to see whether they herald some childish ailment, and securing rest, quiet, warmth, and sleep, if possible. Where there is brain irritation, sleep is a great healer; and in time of sickness there is no place to the little one like its mother's arms. Naturally, if there be any fear of meningitis or an infectious complaint, and especially if the temperature run up quickly, a doctor should be fetched at once; a little delay through misjudgment may cost a life.

One great difficulty in treating children's ailments is that, being unable to describe their sensations, significant information which a grown person can supply is missing, and the diagnosis must rest on observation of symptoms. This makes it important that a mother should study children's complaints; any hour of the day or night her child's life may depend on her wisdom in this respect. It does not do, therefore, to leave consideration of the subject till a child falls ill; the mother needs to be an amateur household doctor betimes. Whether she be an allopath or a homeopath, manuals are obtainable; anyhow, she is safe in keeping the ailing child warm in bed in a bright, airy room, and giving it easily digested, nourishing food, attractively served.

If the appetite be fickle, the child can often be

coaxed to eat by serving the food on a pretty plate or out of a fancy glass or doll's teacup: novelty goes a long way, and a little tactful play will often get down what was refused at first sight. Thirst is frequently a trouble; for that, barley water, barley water and milk, home-made lemonade, sherbet, or sherbet and milk, are refreshing, and sometimes there is nothing better than cold water—all, of course, in moderation. Pain is relieved by the application of hot-water bottles wrapped in flannel, or hot flannels, dry or moist—applied with great caution, however, for the tender skin is easily burned.

Amusement the child must have—a picture-book, a toy, or a story, and as the shoulders and little arms generally get outside the bedclothes, a woollen bed-jacket had better be worn. Everything in the sick-room should be kept sweet, clean, and cheerful. The admission of a playmate of the right kind may do a great deal of good. The reader will find useful information in Isabel Macdonald's *Home Nursing*.

Do we coddle our boys and girls? Sometimes we see little children reared in veritable hothouses, the rooms at far too high a temperature, the clothes and bedclothes too thick, the very baths too hot; or youths who shrink from the cold morning tub, who dare not face a little shower without an umbrella or brave a gale without an overcoat; who get ill if they go a longer time than usual without a meal, snappy and cross if they miss a cigarette, and prefer to watch a game rather than play one. Sometimes we see girls under the dominion of cups of tea, sweets, and novelettes, unable to bear the extraction of a tooth without an anæsthetic, or walk a few miles without breaking down.

If these things are the effects of pampering and coddling, the sooner we keep in mind the fate of luxury-loving nations the better. Common sense in caring for the body is a religious duty, only we must rule it, not be ruled by it.

In every household accidents will happen, especially where there is a family of healthy, lively children, and the mother is liable at any time to be called on to treat cuts, bruises, sprains, fractures, and burns. A sensible plan is to hang up in the nursery in an inconspicuous place one of the printed cards directing what to do in such emergencies, to keep on a shelf or in a medicine-cupboard common remedies, old handkerchiefs for bandages, finger-stalls, sticking-plaster, ointments, etc. A mother will never regret having attended a First Aid Course; indeed, unless she has been brought up in a medical atmosphere, she will regard the acquisition of such knowledge as necessary, especially treatment of accidents, bandaging, and poulticing. *First Aid to the Injured* (1s. net) is used by the St. John Ambulance Association.

With young children, dangers to be guarded against are playing with fire, lamps, candles, and matches, crossing a street, and playing in a road or lane where even though it be in peaceful country a motor-car may bear down any minute, eating unripe fruit and swallowing skin, seeds and stones of fruit, and drinking some medicament or poison left about. Babies may swallow small objects which they like to test with their mouths, tumble downstairs, on gravel paths or polished floors. One mother was just in time to prevent her baby choking by hooking up with her forefinger the comforter he was swallowing. The supple bones are easily bent,

and dragging a child up by the arms, or letting it "poke" while sitting to write, can cause injury to joints and spine.

Pain is always hard to bear, but no being is immune, and one of the kindest things we can do for children is to help them to endure suffering with patience and fortitude. It is a trial to see a little one crying with pain, especially hard for the father or mother, who would so willingly bear it for the child if that were possible; but that cannot be, and so the lessons of patience, of considerateness, of sympathy, and also of self-control, are ever being learned somewhere from the angel of pain. The child who complains should be at once examined, as a joint may be easily dislocated at play without a sign of it on the surface. Earache and toothache trouble many children. The former is soothed by holding to the ear a sponge filled with hot water, or pouring in a few drops of warm glycerine, taking care this is not too hot; the pain should never be trifled with, for if an abscess cause it, the brain may become affected.

Even children's first teeth decay instead of drop out, as they should do, and the second teeth do so with alarming rapidity. Directly caries appears, even with first teeth, the child should be taken to a dentist known to be capable with children, not only to save future suffering, but to preserve the mouth and digestive organs in a healthy condition. Fortunately, a child can be easily diverted between paroxysms of pain, and will sleep in the mother's arms; and she will find distraction in a favourite toy or story-book; but if hot fomentations, a ginger poultice, and the usual chemist's remedies fail, there is nothing for it but a visit

to the dentist. To a sensitive child his consulting-room is a chamber of horrors; but one father actually robbed it of most of its terrors beforehand by so magnifying the dignity and ceremony of the visit, and subsequent enthronement in the big chair, that his small son thought he was assisting at a very important function, and bore the extraction with great self-control.

How difficult it is to get a child to gargle!—an act that should be taught by imitation as soon as possible, for to leave it till an attack of sore throat would be risky. There is another act which is a great trouble to some children: they fail to blow the nose. Now this affects the function of respiration, for it is essential that every part of the breathing apparatus be kept free, unclogged, and in perfect working order. We hear much of adenoids, but this trouble is mainly due to a child's breathing with the mouth open, which he must do when the nasal passage is stopped; this can be prevented at night, if necessary, by tying up the lower jaw with a thin bandage. If this precaution be taken in time and the child learn *how to breathe* and *how not to breathe*, subsequent ill effects, such as mental lassitude and dulness, deafness, throat and lung trouble, need not arise, nor an operation be necessary.

The presence of adenoids is revealed by the open mouth, snoring, and snuffling in sleep (a dentist discovered adenoid growths from a patient's breathing under an anæsthetic), nasal speech, contracted nostrils, a vacant expression, sometimes deafness. Enlarged tonsils are also indicated by some of these symptoms.

Thumb-sucking in infancy may stunt the growth

and spoil the shape of the thumb, besides causing protrusion of the front teeth. Nail-biting is unsightly and injurious, not only from risk of swallowing bits of nail, but from germs in dirt; the cause may be an overstrung, nervous condition. Both habits should be broken, by mechanical means if others fail. In the case of a child given to sleep-walking, all precaution should be taken to prevent his getting out of windows or otherwise coming to grief; he can be led back to bed, never roughly awakened. This trouble, together with excitability and sleep-talking, may be the result of over-pressure through study for which the child is unequal. The harm resulting from cramming for school examinations, especially competitions for scholarships, is a serious one. Boys and girls belonging to homes where the results are of great financial importance take success or failure much to heart, and are apt to strain beyond their tether.

The reader is referred to Dr. Henry Ashby's *Health in the Nursery*, an excellent book, which contains, moreover, a summary of the progress of a child during the first three years, arranged chronologically; to Florence Stacpoole's *The Book of Simple Remedies for Common Ailments* (2 parts, 4d. each), and to *The Care of Little Children*, by the same author. Infantile croup, so apt to alarm a household at night, is usually caused by the throat contracting spasmodically: a slight attack may be relieved by holding to the throat a spongeful of hot water; for a severe attack a doctor should be summoned.

Children of highly nervous organisation, and twice as many girls as boys, are liable to chorea or St. Vitus's Dance. When a little girl loses weight but not

appetite about the age of eight or nine, gets frightened or excited and worried over lessons, begins nervous twitchings and loses control of her movements, it is to be hoped no one would scold her. These symptoms herald an attack which may last from four to ten weeks, and be associated with rheumatism, and sometimes heart-trouble. Other ailments and infectious diseases to which children are liable are discussed in Dr. John Grimshaw's *Your Child's Health*, medical notes for mothers and teachers, school nurses and health visitors (J. & A. Churchill, 2s. 6d. net).

It is an error to think that a child is bound to have infectious diseases characteristic of childhood; it is true that such a disease contracted later in life usually takes a severe form, but with improved sanitary regulations and ordinary precautions on the part of every member of the community, measles, mumps, chicken-pox, scarlet fever, whooping-cough, and diphtheria may never be caught, and ought to be quickly exterminated. They sometimes leave behind lifelong weaknesses. Compared with an adult, the disease-resisting germs in a young child are comparatively few, and in the case of diphtheria the narrowness of the larynx is a great disadvantage. Whooping-cough, which has been known to cause paralysis through the bursting of a blood-vessel, and measles leave the body weakened and open to complications. Fortunately, in the tussle with disease, the wonderful recuperative power of youth is in the child's favour, so, too, is training which has made the child obedient, self-controlled, and trustful of the parent's judgment. The self-willed, spoilt child who will take neither medicine nor food ordered by the doctor, and spends its strength in

fretful complainings, has little chance by the side of the other.

As infectious diseases are not infrequently caught at the seaside during holidays, minute inquiries should be made concerning previous occupants of apartments, lest they were convalescents; the very wall-papers, it is said, may prove a medium of infection. Some parents are not as scrupulous as they should be about health certificates at the beginning of term: children with whooping-cough are sent to play in parks and recreation grounds, and there spread the disease among

Disease.	Symptoms.	Period of Incubation.	Period of Infection.
Chicken-pox . . .	Large scattered spots like blains, leaving scars.	Usually about 14 days.	Until every scab has fallen off.
Measles	Discharge from the eyes and nose; rash and fever.	Usually about 10 days.	Until 3 weeks after disappearance of the rash.
Mumps	Painful swelling below the ears and in the jaws.	Usually between a fortnight and 3 weeks.	1 week after the disappearance of the swelling.
Scarlet fever . .	Sore throat, headache, fever, small rash.	Seven days.	6 weeks at least, till skin has peeled and discharges have ceased.
Whooping-cough .	Cough with a strangling whoop or kind of crow.	About 14 days.	Before the whoop starts and 6 weeks after, or till the paroxysms cease.
Diphtheria . . .	Sore throat, difficulty in swallowing, headache, fever, no rash.	Second to eighth day.	At least 6 weeks.

others; winter parties, too, are largely accountable for dispersals of schools owing to spring epidemics. A table of infectious diseases (p. 181) giving the symptoms and periods of incubation and infection may be found useful.

CHAPTER XVIII.

ABNORMAL CHILDREN.

“ As a Father, tender, pitiful,
Knowing that Thy children are but dust—
Knowing all the weakness of our frame,
Thou, O God, in whom we put our trust,
Hearest all who on Thee call—
Carest for the needs of all.”

EDITH HICKMAN DIVALL.

Difficulty of understanding—Precocity—Retarded development—
Physical defects—Deafness—Dumbness—Stammering—Blind-
ness—Mental deficiencies—Twins.

ABNORMALITY may affect body or mind, so that we are bound to regard and treat the child differently from others, making due allowance for the interaction of the mental and physical condition. If a child does not develop physically and mentally in the usual way, if there is precocity or retarded development, we have to do with a being who is peculiar and needs exceptional treatment.

When there is some physical defect, such as lameness, deformity, unusual weight, height, size, there are sometimes ways of minimising the trouble ; but when there is a defective sense organ causing blindness, deafness, dumbness, the matter becomes more complicated, since the source of the trouble may be in the brain or in the

nerves connected with it. Should the defect be distinctly mental disease, we have the most serious form of abnormality. An operation may cure the child born blind, deaf, or dumb, but who can "minister to a mind diseased"? Only a vivid imagination and great sympathy can enable us in any degree to put ourselves in the child's place. Infinite patience is needed in some cases; yet that a child blind, deaf, and dumb *can* be educated we have the marvellous instance of Helen Keller to prove.

In the case of a boy or girl hovering on the borderland of mental deficiency, parents experience the greatest difficulty, because they would naturally wish to have the child brought up at home with brothers and sisters, and yet this is usually bad for them, and sometimes for the child, who, however, may not be so "wanting" as to necessitate being placed in a home or under special medical care.

The class of abnormal children includes those who are precocious, perhaps budding geniuses; rarely are such perfectly healthy physically, and the body needs building up with suitable food, sleep, and exercise, for it is essential that the precocious child be a good animal, otherwise the brain, or that part which is particularly active, wears out the body. A quiet country life is best in such a case. An only child is sometimes made precocious by his upbringing, and though he is usually affectionate, he is often spoilt and encouraged in selfishness by over-indulgence because of weak health.

Genius we have often heard is akin to insanity, but probably most geniuses would remain within the bounds of normality if, as children, they were brought up sensibly: usually, however, if a boy shows marked talent

for music, drawing, calculation, language, poetry, the parents make a show child of their prodigy and hasten the poor little thing along the road to fame; a life of nervous strain, excitement, late hours, and irregularity is the result. Suppose the boy has an exceptional gift for music; it is a mistake to check its exercise, of course, but at the same time it is advisable to rouse an interest in science, art, or gymnastics to maintain a good mental balance. If such a boy can be persuaded to do wood-carving or collect stamps, these hobbies would be good for him. He is still a child with a child's nature that he should keep as long as possible; nor should he be lauded for the exercise of a gift which is as easy and pleasurable to him as walking is to any one else.

There is another form of precocity—smartness—which sometimes causes grown folk much amusement, but which needs, for the child's sake, tactful treatment on the part of parents. A cute little girl who had been reproved by her parents for some fault one Sunday morning, as the assembled members of the household were repeating the usual texts in turn at family prayers, took every one aback by triumphantly declaring from her lowly footstool, "When my father and my mother forsake me, then the Lord will take me up!"

Precocity is, however, less difficult to deal with than a case of retarded development, which is often indistinguishable from mental deficiency, obstinacy, and ill-health. There are children, big-brained children too, who are slower in maturing than others, and because they are misunderstood are ear-marked "Dunce"; yet certain boys, the despair of schoolmasters and parents, kindled by some energising spark, have lived to be recognised "Genius." Here is encouragement for a

backward, dull child: he is probably not dull in *some particular way*; let that way be discovered and cultivated to the utmost. The writer has in mind two brothers, the elder talented in almost every direction, the younger of slow development, backward in most of his studies, and reckoned the more backward by contrast with his brother; yet the parents found out he had a great and precious talent, so that now not only does a bright future lie before him, but his whole nature is growing and expanding in the sunshine of congenial work and happy prospects.

Let there be no mistake: every one can do something. The child gropes blindly in the dark, and only knows he is called stupid and a blockhead, whereas more often those who misjudge him are stupidly blind. If the slow-growing mind can be transplanted to a more suitable soil, who knows how it will develop? Sometimes the breath of sympathy and understanding will make the closed buds expand and open; frequently an incentive is wanting, but, when that is applied, the whole mind is roused to activity. As yet we are so unscientific in our methods of training; indeed, it is questionable whether more science is not expended in training the animals in a zoological garden and in rearing show plants than in bringing up most children.

For a backward child a trained kindergarten teacher is advisable; she will use tactful firmness and patience in habituating the child to self-control. Much can be done with musical drill, games—and kindness.

Cure, happily, is now possible for many a child disabled by some physical defect. Surgery aids the crippled and malformed, massage and electricity the paralysed, so that many little lives are made endurable and pain

minimised. In the home, the helplessness and suffering appeal to the tender consideration of the whole family, and the love lavished on the crippled little one is returned in a sympathy and responsiveness which surprise us in one of such tender years, until we realise what an educator of the feelings is pain bravely borne.

The cause of apparent stupidity may be deafness, short-sight, or defective speech, so that it is necessary to test these before pronouncing a child mentally deficient. One authority estimated that over 50 per cent. of the children in some English schools attended by poor children were more or less deaf, a defect chiefly due to catarrh or adenoid growths. Deafness may be undetected until the child's backwardness in speaking rouses apprehension and a doctor is consulted. When born deaf, it is usually quick to interpret signs and gestures, and so the defect remains undiscovered. A deaf-mute may be very intelligent, but is under the great disadvantage of eternal silence, without names even for the objects he sees, until some one, at infinite trouble, teaches him the written signs and the lip action made in pronouncing the names. The great barrier to progress is the deaf-mute's inability to understand a word of abstract meaning, even when presented by a skilled teacher of lip-reading. A little deaf-mute is usually happy with other deaf-mutes who understand him, and do not worry or tease him as hearing boys are too apt to do; he will learn much by pictures and instructive toys.

If the case of the deaf-mute is bad, what of the blind deaf-mute? Here, indeed, there would seem to be a brain locked up from all outside influences, doomed to perpetual darkness. But Helen Keller in *The Story of My Life* and Howe and Hall in *Laura Bridgman*,

Dr. Howe's Famous Pupil, tell how the minds of both girls were not only reached, but educated by the sense of touch—a triumph of skill and patience in teacher and taught. Both stories are fascinating to psychologists.

Stammering, which is more common with boys than with girls, and among those of nervous temperament, is curable in most cases. It is caused by a temporary rigidity of the muscles about the mouth and respiratory organs; in fact, the speech apparatus fails to work in obedience to the will. Instead of words, there is a spasm of the muscles, the mouth opens, the tongue quivers, but the vocal cords fail to emit the desired sound: to prompt is of little avail; it is best to stop the child. A teacher who cures cases of stammering first gives breathing exercises, and in time the stammerer can even recite in public.

Blindness alone, compared with deaf-mutism, would seem a mild affliction, because there are so many pleasures and occupations still possible to one who can hear, speak, and feel. The child born blind should be encouraged to move about and do things for himself, like a seeing child. The loss of sight naturally makes him timid and disinclined for exercise, lest he should stumble against some object and get hurt, and he needs years of experience in judging sounds and their vibrations, "sensing" places and people, before gaining enough confidence to walk freely through the streets. It is no real kindness to do everything for a blind child; the sooner he is taught to wash, dress, and feed himself the better. Sensitiveness of touch is not attained without training, but it would seem, though there is deprivation of sight, hearing and touch are intensified.

In schools for the blind often pupils are trained

for the musical profession, so many being sensitively responsive to music. Any one who has the care of a blind child should see how independent such pupils become, and what intelligence they show in their lessons, solving elaborate problems in mental arithmetic, and answering questions in history and geography that would floor many a seeing child. Some of the kindergarten occupations—bead-threading, clay-modelling, mat-weaving, etc.—are specially useful to the blind boy or girl in developing sensitiveness of touch in the tips of the fingers and preparing the way for reading the Braille type.

Mental deficiency may be due to some abnormality in the size or structure of the brain causing want of balance, to poor quality of brain tissue, to disease such as epilepsy, hydrocephalus, or brain fever, or to injury by accident at birth. The degrees of deficiency are feeble-mindedness, imbecility, and idiocy. Some of the children so afflicted are more or less educable; for others, improvement seems hopeless, and provision of creature comforts is all one can give them. They are usually happy and well off in an institution under the care of those who know how best to deal with them.

It is the children for whom improvement is possible with whom we are concerned; in dealing with all such it is essential to know the cause and nature of the mental defect. It may be that unknown to the parents the child had a fall in infancy, and there is pressure of the skull on one part of the brain which might be removed by operation. Disease may be confined to a certain part of the brain, other portions being efficient and active. Some asylums can produce their inventive genius, their artist or their calculator, and manual

dexterity is quite common. The utmost should be made of the powers that *are* there: with children, easy household tasks, gardening, and sewing are sometimes possible. The weak-minded child has usually but slight power of concentration, a poor memory, and a fitful temper; reason and judgment being feeble, these can have but slight control over the animal propensities, so that bad companions could do much harm. Unceasing kindness and patience will sometimes work wonders, and there is always the hope that as adolescence approaches, a change for the better may take place in a weak brain; nor has surgery by any means reached the limit of its possibilities.

Abnormal children require plenty of fresh bracing air and sunlight, suitable exercise, nourishing food, and a healthy dry soil.

The upbringing of twins and triplets is interesting from many points of view, but especially because it shows that children brought up under the same conditions, of the same age and sex, and taught by the same teachers, may differ widely from each other—a fact which emphasises the control of Nature over nurture. Some instances have occurred of twins constantly in each other's company making a language of their own quite incomprehensible to any one else, and resembling the communicative sounds of animals.

CHAPTER XIX.

DIFFICULTIES BY THE WAY.

“Our times are in His hand
Who saith, ‘A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!’”
BROWNING.

Hampering conditions—Poverty of parents—The large family—
Lack of time and health—Social disabilities—Question of
marriage—State intervention.

“**I** WANT for my child the best life holds—food, shelter, clothing, health, education, good reputation, honourable useful work, happiness, friends, social, political, and religious influence for good; these things I crave; for these things I work and strive; I would have my son’s life a better one than his father’s.”

So thinks many a parent; but circumstances are high barriers to get over: the will to do the best for each boy and girl is there, and the daily prayer goes up, “God help me to be a good father—or mother—to my child, and set a worthy example;” for most parents feel their insufficiency, their incompetence, their unworthiness to guide the spirit of their little child aright. The wear and tear of daily work, and the nervous exhaustion it entails, the growing uncertainty of making a livelihood, the competition in business and professional life, and the

general feeling of insecurity bring anxious Care to sit, an unwelcome guest, at many family hearths. Father and mother need to take their courage in both hands to-day when they welcome the seventh child into the family circle; but there need not, *ought* not to be that dread of the future that numbs effort, and pains and stifles love. If man recognised the rights of his fellow-man, there would not be the quick dismissals, the over-reaching, the unfulfilled promise, the underhand ousting from work that is on the increase. Those who writhe under these things look to Socialism as a cure-all, but the cure will come when each does his duty to God and man, pursues a practical religion instead of tinkling shawms and cymbals and quarrelling over creeds. The world is sick of shadows and hollow pretence; it is for us to bring up the children with finer ideals: let us teach them that the most satisfying pleasures come from plain living and high thinking; that wealth is a loan to be used for others; that rank without merit accentuates worthlessness; that righteousness and wisdom are treasures beyond price. If we can get young people to value the things that matter, to disregard those that do not, and so train them that they see things in their true perspective through eyes clear of superstition, prejudice, and folly, to value a character strong and good, a heart loving and true, a mind cultured and alert, a soul afire with God's truth, what matters it whether their father leaves them a penny or a million pounds?

True, but poverty *is* hampering: there are necessities that must be bought; growing boys and girls have big appetites; clothes, and especially boots, wear out fast; illness is expensive; rent and taxes seem always falling due. When ends will only just meet, or cannot by any

stretching be made to meet, how is it possible to do for boy or girl all that should be done, all that it is in the heart to do?

“If the parents have been guilty of no fault towards their unborn child,” H. Martineau says of poor parents, “if the child be the offspring of healthful and virtuous parents; and if they are calmly resolved to do all in their power for its good—to earn its bread, to cherish its health, to open its mind, to nourish its soul—they have as good a right to rejoice in the prospect of its birth as anybody in the world. If they steadily purpose to do their full duty by their child, they may rely upon it that all the powers of Nature will help them—that in a world wrapped round with sweet air, and blessed by sunshine, and abounding with knowledge, the human being can hardly fail of the best ends of life, if set fairly forth on his way by those who are all to him in his helpless years.”

Our Edisons, Luthers, Dickenses, Lincolns, Carlyles were not nurtured in homes of luxury; and to-day is it not our boast that a boy may work his way from an elementary school to a university free of cost to the parent, and even get part maintenance while at school? Is not excellent teaching to be had in evening schools almost for the asking, and are not competitive examinations for coveted posts more and more ousting appointments by favour? Besides lack of means, hard though it is to bear, stirs up the boy and girl to self-help: it is a strong incentive to industry and effort of all kinds; it forges family links into a strong chain that will pull the boat safely into harbour. The boy who goes out to a Canadian ranch and the girl who gets a teaching appointment in a school send home their savings to help

the younger ones, and gradually the years of pinching pass, and the nestlings take flight from the nest; but the father and mother who, spite of difficulties, have brought up their children to honourable self-dependence may know the end is not yet: it lies far ahead in generations unborn.

The large family has several advantages: it encourages helpfulness, self-sacrifice, and discourages vanity and forwardness. "There were too many of us for a chance of spoiling," a girl once said; and we can understand all that implied—no fads over food, punctuality at meals, regularity of the household clock, united interests, study together, playmates to hand, brothers helping sisters, sisters helping brothers, angularities of character softened so that the boy or girl becomes adaptable, agreeable, and makes friends readily outside the home circle.

Some parents, more particularly fathers, are prevented from seeing much of their children by the exigencies of work. They reach home late in the evening and leave after breakfast in the morning, so that Sunday is the only day excepting Bank Holiday and the summer holidays when they can be with their young people. That is a pity, for the children need their father's society as much as he wants theirs: it might even be worth while to let such children take their beauty sleep early in the evening, and be ready to see their father on his return.

There is another condition of things to be reckoned with—the business or professional mother seeing little of her children, and leaving them to the care of nurse or governess. Unless the father is incapacitated or dead, this is indefensible neglect of a mother's first duty—the

care of her children. Every outside claim is insignificant alongside the imperative ones of wifehood and motherhood; but that need not mean her sphere is to be narrowed to that of nurse-housekeeper, for then she would grow dwarfed in mind and interests. Is it not, for instance, more important that she should give up a month to curing her child of a bad habit than earn a few superfluous pounds or attend social functions?

Ill-health of father or mother is a very real lion in the way, especially in the case of the mother of young children. It means that many sweet duties have to be delegated to another, and it is a sore trial not to have the little ones look to her, their mother, in their childish troubles; but the bond of mother-love is a very strong one, and even if that mother is invalided and has to spend days on a couch, the children will come to her to share their interests and listen to the stories she may be able to tell. The angel of pain teaches many lessons, and in the quietness of her sick-chamber she may find even more opportunity for influencing her children's characters than if she were leading an active life. Patience in suffering is a constant lesson in courage and endurance; and the children will have all the tenderness of their young hearts called forth to an ailing mother or father. It is the spirit that quickens. "To create a home you must have the spirit of home. It is said that walls have ears; they have also voices, a mute eloquence. Everything that a dwelling contains is bathed in an ether of personality."

Strewn with peculiar difficulty is the way of father or mother who has to bring up the children alone; and yet, perhaps, because the remaining parent is father and mother in one, we do not find such children turn out

invariably worse than others who have both parents. The position of stepfather or stepmother is usually one of trouble and heart-burning, the step-parent being unable to rouse even tolerance in the young hearts loyal to the memory of the dead parent. Under these circumstances, it is a great thing gained to understand the character of each child, in order to know where to make appeal. The bereft children are really hungering for the father-love or mother-love they have lost.

In this country we make a good deal of social disabilities in bringing up a family, and though professing to despise them, rail against adventitious class distinctions, while following after, like a flock of sheep. The gardener's children may not play with the butcher's, nor the butcher's with the draper's, nor the draper's with the doctor's—in *our* village—unless they happen to have a Sir Joseph Paxton, a Shakespeare, an Alexander Pope among them, or come in for a fortune. But in this democratic age snobbery gets many stabs, and gifted children stand far better chance of recognition and help than in the past.

The parents who see all their sons and daughters happily married are to be congratulated, for there is probably no more serious cause of family disagreements than this one of marriage. Son or daughter makes a choice, but it is not the parents'; and as the age of parental authority is past, disinheritance and estrangement are the only means of chastisement. This may happen with parents who fail to grow up with their children, forget the experience of their own younger days, and fight against Nature in trying to keep the son or daughter single in the old home. The right kind of parent longs to see both united to worthy characters in a lifelong

partnership, and to throw no obstacles in the way. It is a great mistake to chaff a boy or girl about a possible sweetheart: it makes the girl self-conscious, introspective, and injures what her young heart tells her is a beautiful and good experience; it sometimes makes the boy fickle and conceited, or resentful and secretive.

In this momentous question the greatest tact is needed.

The State is becoming yearly more paternal in caring for its children, safeguarding them from unfit parents, educating, feeding, medically inspecting, and assisting them to find work. This increase of State intervention, admirable though it is in intention, does remove responsibility from the parents; helpful though it is to some, its tendency is to encourage shiftlessness, increase the birth and rearing of weaklings, arrest thrift, and pauperise the lowest stratum of the community. We look not to the State, but to the home, to produce a hardy, capable, God-fearing race; the nation that hands its children over to such a foster-parent is in danger of sapping its life at the source.

CHAPTER XX.

LOOKING TO THE FUTURE.

“I ask not for them eminence or wealth—
For these in wisdom’s view are trifling toys ;
But occupation, competence, and health,
Thy love, Thy presence, and the lasting joys
That flow therefrom ; the passion which employs
The breasts of holy men ; and thus to be
From all that taints or darkens or destroys
The strength of principle for ever free ;
This is the better boon, O God, I ask of Thee.”

L. WITHINGTON, D.D.

Fitting for life-work—Choice of occupation—Prospects for boys and girls—Control of money—Social advancement and retrogression—Ultimate issues.

IT is not easy to keep clearly in view, while training the boy or girl, the fact that all education is a mere preparation for independence, and that as soon as control is unnecessary and the youth and maiden are fit to go alone, parents should be ready to have them do so. Even animals teach us that: does not the bird push her nestlings out of the nest, and the cat encourage the kitten to forage for itself?

Yet some parents seem to clutch the reins more tightly at the very time they should be dropped, and expect to govern the grown son and daughter as they did in their early childhood, to know as a right where

they go, what they read and do, how they spend their money—a régime of tyrannous suspicion, and a confession, did they realise it, that the early training has been a failure.

There are mothers, few let us hope, who never give their daughters a chance at trying to keep house, would socially wrap them in wool and put them under glass cases, and speak of them and treat them as though they were children still; others there are, so selfish in their way of loving, that they resent losing a daughter even during a brief visit to friends, and the idea of her marriage is not to be entertained. Do fathers think when they provide a daughter with food, clothes, and a comfortable home, she ought to be satisfied, and have no hankerings after a home of her own, a sphere of work, with freedom to be herself, to live her own life in her own way? Parents of this type do not grow up with their children; they do not imagine themselves young again and growing stage by stage to manhood and womanhood.

Is every parent careful and foreseeing in the choice of a career for boy or girl, considering it and preparing for it directly the child's special bent is known? Or is this a matter to be left to chance and a hasty decision when a boy leaves school at fifteen or sixteen? That sort of dilatoriness results in the square peg in the round hole, disappointment, failure. Why not tackle the question in a business-like way, make a list of all the callings for which there is promise of any aptitude—not ignoring fitness or otherwise for marriage and parenthood—and then make inquiries concerning time, place, and expense of training and means available therefor, prospects of subsequently

earning a living, openings at home and abroad? Books on the choice of a profession or business are obtainable at public libraries; for boys, Rev. G. H. Williams' *Careers for our Sons* can be recommended; for girls, *The Englishwoman's Year Book*, *The Fingerpost*, *The Girl's Encyclopædia*, etc.

Visits to industrial exhibitions are useful, and one can notice what most attracts the attention of the boy or girl.

Only those who go thoroughly into the question of suitability for a career know what regrettable mistakes are made. A youth who ought to marry young, whose domestic tendencies are strong, who would be his best self as a husband and father, is put into a bank where he cannot marry for long years, with deplorable results; another must become an artist, because some one, supposed competent to judge, said the boy had talent, but not till too late is it discovered he should have been an architect; another eats out his heart behind a counter when he ought to be on a ranch or fruit-farm. Every girl is supposed to be fitted for domestic life, marriage, and motherhood; again a delusion.

The mistake is that the individual is not considered *all round* before making choice of work. In this country we can no longer bring up our children in the security of commercial supremacy; the whole nation has to compete in skill and specialised knowledge with young, enterprising peoples. How important, then, that our youth should start without the canker-worms of conservatism and contentment with effete systems! There are lands—our own lands—beyond the seas awaiting our surplus population; we can hardly do better with some of our youths and maidens

than commend emigration to them, taking care they are trained for the life before them: incompetents are no more wanted there than here. Information is obtainable from the Emigration Information Office, 31 Broadway, Westminster, S.W., from offices of the agents-general for the Colonies, and from steamship companies.

Labour Exchanges are on the increase, and information concerning all kinds of employment is more available than formerly. Character and "grit" are bound to tell in the long-run; for talent united to these there is always a demand; add a consistent Christian life, and the parent can send forth son or daughter with confidence into the arena of work.

"O God of mountains, stars, and boundless spaces!
O God of freedom and of joyous hearts!
When Thy face looketh forth from all men's faces
There will be room enough in crowded marts."

Though it is not possible to review here the careers open to young men and women, it may be remarked that the more highly skilled occupations entail longer and more costly preparation than unskilled. Balancing considerations are: hand-work or head-work; indoor or outdoor; trade, craft, or profession; sedentary or active; town or country; home or abroad.

Age is another point. If a boy is to enter the Navy, he must do so at 12, business by 16, the Civil Service between 18 and 24. If he goes to a university, his degree must depend on his intended profession; so that the earlier a decision is made the better.

If boys and girls are to grow up with a just estimate of the value of money and the best use to make of it, they should be taught its purchasing power when

young, as soon in fact as they realise that the tempting sweets and toys in the shop-windows are not to be had for the asking, but may be had for coins, the equivalent of labour. Probably the parents or some friend make a first deposit in the Post Office Savings Bank on a child's behalf; to it other gifts are added, and when he can count and has learned to understand the useful things money can do, it will be a pleasure to know of that little nest-egg, safe there to help him when he grows up.

But how shall he learn the right use of money? A good way to teach the face value of coins is to cut out imitation ones of card or paper the same size and colour as the coins, write the name on the face, the value on the back, and let these be used for playing shop—that game dear to every child. A few leading questions will soon impress the peculiarities of each coin. The mother will let the real shopping be a practical object lesson as often as possible. Children who are naturally apt calculators and have what one may call “the sense of values” will soon distinguish the value of different articles.

Some will need to have pointed out to them that to set too great store on money is foolish; others, that to spend it recklessly is also foolish, and that honest people use it judiciously, being as anxious to pay as to receive a fair price for a thing. A child can learn that even twopence a week pocket-money brings responsibility, and he can be given a penny notebook in which to keep account of it. Simple though this may be, it initiates the child into elementary book-keeping. One penny might be spent or saved as the child likes, the other set aside towards buying the less expensive articles of

clothing, or a present, the parent adding five times or twenty times the value, as required. The child would then feel an ownership in his or her clothes and the choice of them, besides taking a greater interest in keeping them nice. It is well to encourage giving to others as soon as possible, and a few pence will buy materials out of which some little birthday gift can be made.

As the boy or girl grows older, he or she might be allowed a big say in the choice of clothes within limits as to price; there is no teacher like experience, and this can be done so gradually that by the age of fifteen the children can do their own shopping without assistance. Is it not unwise to expect the mature judgment of an experienced shopper to come by magic when the age of earning power or full allowance arrives? Having fixed that full allowance, it is best to keep to it, and not supplement it. Many a youth at college would never get into debt if he had no generous father to get him out of it. It is essential for him to realise that money is not pleasure; nor pleasure, money. "People take them for two wings of the same bird! A gross illusion." In writing thus on the control of money, it is not intended for a moment to suggest that it should take a prominent place in a child's interests, nor that the burden of poverty at home should be suspended from young shoulders, stultifying hopefulness and troubling conscience with being an additional burden. Only children who have experienced that know the horror of it.

As soon as the boy or girl can understand such subjects, the father does well to discuss civic duties, economic and social questions and their bearing on

international trade and politics. A newspaper will not contain a dry column when once such interest has been aroused, and this will lift the young people on to the plane of wide thought and humanitarian outlook. Most children respond to patriotic and imperial appeals; they are ever ardent partisans, whether it be over a university boat-race or a Parliamentary election. Parents have plenty of opportunity at meal-times of leading the way to thoughtful discussion and the formation of reasonable opinions on current events, which are history in the making. Girls are often weak in defence of their opinions, boys one-sided, and such friendly family talk is good in helping them to state their views with moderation, freedom, and fairness. Accustomed to talk on matters of impersonal interest, they are unlikely to bore a dinner-table with inane trivialities and personal gossip.

Young people who think for themselves, who take broad, open-minded views, who possess originality, and lead by force of character are welcomed everywhere. They advance socially, while others, echoes of what they hear and read, are lost as in the midst of a flock of sheep. Families, as well as nations, rise and fall, and in that advancement and retrogression there is no greater determining factor than character.

“The hope that our boys may be strong to fight the battle of life, the dread that they may be weak enough to fall beneath its stress,” says Ennis Richmond, “can alone force us to appreciate at its right value the foundation that we may lay when they are little.”

The end is not here: father and mother pass to the life beyond, perchance leaving young children to battle alone with poverty, or sons and daughters just entering

on the stern realities of life, and specially needing advice and guidance; and that thought makes for the parent the bitterness of death.

Yet they should take comfort. Are they not leaving an example of fatherhood and motherhood in the memories of their children that shall live and bear fruit in the lives of generations unborn? Have they brought up sons and daughters to do their duty bravely, to work for the good of others, to distinguish between the small transient things of life and the big lasting ones, to master their weaknesses and convert them into virtues, to reach that serenity of mind and calmness of outlook that will bear them through trouble, anxiety, and stress, through failure, disappointment, illness, poverty, and equally through joy, success, health, wealth, happiness — great noble souls? Then they are bequeathing to future ages what is better than rank and lands, gold and learning, the imperishable spark of life, which maybe shall one day glow, illumine, and inspire humanity. The end is with God.



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